

The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 36

APRIL, 1923

NUMBER 9.

THE POWER OF PUBLIC OPINION

IF THE NEGRO secures the adoption of his maximum program of progress, it will be when and because public opinion adopts it for him. If a city in the South or in the North makes life more cheerful and hopeful for the Negro, it is because the public opinion of that place demands it. If a state gives better protection to the Negro than heretofore, it will be when and because public opinion demands it. If a mob rule is superseded by the reign of law, it will be when and because public opinion decrees it. If the highest privileges of manhood in this country are given to the Negro, it will be when the public opinion of the Nation decides that it must be so. Legislatures, Congress, municipal and public service corporations are but instruments of the public will, moving when and as public opinion commands. The case of the American Negro, then, must be pleaded before the bar of public opinion in the South, in the North, in the East, in the West. It must be pleaded, first of all, by the life of the Negro; by his patriotism, by his economic, intellectual, and moral contributions to American life; by circumspect conduct; by a patience which must, at last, put injustice and caste to shame. And then with these as the back ground, the Negro's case must be pleaded by the written and oral word from his own race and from those of the white race who may be inclined to help him—pleaded in season and out of season before the conscience and the intelligence of the American people.

One of the most encouraging things I see is that there is a sturdy, determined, and growing band of Christian white men and white women in the South who are determined that the Negro's future shall not be as discouraging as his past has been. But even these must reckon with the force of public opinion. We must not grow impatient because they neither move fast enough nor go with us the whole journey's length.

(Christian justice and the Negro)

ISAAC FISHER.

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"THE JIM CROW CAR"

ABOLISH THE Iniquity and injustices of the "Jim Crow Car"—Although he pays the same fare for his accommodation, under the "Jim Crow Car" system no Negro ever receives the same accommodations as are given to white passengers, despite the fact that all separate car laws require that the accom-

modations, though separate, shall be "equal." No decent car, no decent toilet facilities, no protection for the colored women from the meaner type of men of another race who insist on violating the laws to stroll through the colored car, inadequate car space, no dining-room facilities, no sleeping-car facilities for even the most decent of Negroes. During the war, the Federal Government sent Negroes hither and thither in the South to talk and work for its cause and to offer their lives for its cause many times these men, unless they cared to risk their lives by entering sleeping and dining cars, had to sit up nights, and at meal time eat whatever food they could procure with difficulty along the way. This is unjust, and the principle upon which the "Jim Crow Car" is operated is entirely at war with the meaning of Democracy!

ISAAC FISHER.

NEGRO INVENTOR

A Negro chauffeur of Columbus, Ga., Julius Hart, has invented three aerial bombs which promise to net him a fortune. Two have already been accepted by the Government, one at a price of \$15,000, while the price for the other has not yet been announced. The bombs shoot in different directions, one 50 times the chief explosion comes, another 60 times, and the third 1000 times before the final discharge.

Indianapolis Recorder

NEGRO LABOR

Because of the shortage of help during the war, Indianapolis foundries found it necessary to employ more than two hundred and fifty colored men as molders and coremakers. It has been found that the accident rate among colored workmen is much less than among the whites, there has been no friction between the white and colored molders, and the owners and managers report that they are entirely satisfied with the work turned out.

Half-Century Magazine

NEGRO ENTERPRISE

The latest and largest enterprise to be organized and promoted solely by Negroes is the Terry Holding Company, Inc., which has been incorporated under the laws of the State of New York, with a capital of \$750,000.

The Harlem properties in question are the elevator apartment houses at 117 to 137 West 141st Street and 130 to 148 West 142nd St. They are the finest houses owned and occupied by Negroes in the world. They are fireproof, with an elevator in each house, steam heat, hot water, and a night telephone in each apartment.

Columbus (Ohio) Journal

A MODEL NEGRO TOWN

A town which is wholly populated and conducted by Negroes, Hobson City, Alabama, was started in 1900 by a band of Negroes who obtained a charter and incorporated the town. The population shows a gain of 150 per cent. No man without employment is allowed to stay in the town. Either a job is found for him or he is required to move away. The town has four churches, with a combined membership of 700, a good public school with 250 pupils, a dozen progressive stores, waterworks, electric lights, police and sanitary departments, a well-built jail, and a governing board elected every two years, consisting of seven councilmen, a mayor, and four other municipal officers, including a chief of police. It is the only town in the State that is out of debt and has money in the treasury. More than half the citizens own their homes.

Bangor Commercial

PRESS COMMENT ON RIOTS

From Southern Workman

THESE riots have a lesson that the whites should take to their souls. It is that each one of us has a responsibility to the community in dealing with our colored fellow-citizens. Every time a white man insults a Negro, every time he conveys by his conduct an overweening sense of his race superiority to a Negro, he contributes to the cause out of which these race riots have come. No race responds so quickly to sympathetic aid as the Negro. No race can be made to forget or forgive past wrongs as easily by sincere cooperation and protection.

—W. H. Taft in the Philadelphia *Public Ledger*

Justice is the key to the problem, and this has always been denied to the colored people as a race. If these disturbances are to be stopped, the guilty must be punished individually and punished adequately for the offenses. Public sentiment must express itself in unequivocal terms, regardless of race.

But merely to allay the present feeling and check the prevailing disorders will be only a stop-gap. We must go deeper than that, recognizing that the Negro problem is a real problem, as serious a problem as this country has to deal with, and resolving to solve it. The colored race must be given the fair treatment to which it is entitled by law, ethics, and reason.

—Newark, N. J. *News*

We grieve over the hardships of many subject people a long way off and on occasions manifest something resembling indignation, but in all the world there is hardly a population so God-forsaken and law-forsaken as our own blacks. Whether it is agreeable or not, therefore, the Washington outbreak is a warning to all Americans that the Negro citizen is going to have his day in court. It ought not to be necessary for him to have to fight for it.

—New York *World*

One thing everybody, white and black, can do and should do in the interest of peace and order. This is to be fair and square and decent-mannered with respect to persons of the other race. Trouble between two individuals, one white and other Negro, may involve a neighborhood and spread thence through a community. The way to prevent the fire is to avoid striking the spark.

—Little Rock, Ark., *Gazette*

It is especially desirable that the better thinking of our people get together throughout the country and use their influence to the utmost for the purpose of bringing home to all those of the race that are reachable the infinite necessity of maintaining a sober and intelligent disposition toward the opposite race, and thereby assist most materially the efforts that are being put forth by the proper authorities to stem what seems to be a steadily rising tide of racial unrest. It would be a step in the right direction.

—Indianapolis *Freeman*

THE TREND OF THE RACES.

BY DR. GEORGE E. HAYNES.

(Home Mission Text Book).

CHAPTER FIVE. THE TREND OF THE WHITE WORLD.

By Mrs. Haidee Ewing Rankin, Waterloo, Iowa.

THE AIM of Chapter III, The Trend of the Negro World, was "To reveal the natural capacity of the Negro as evidenced through his achievements in the struggles of the past sixty years; to show how the realization of these powers and currents in the outer white world have modified his ways of feeling and acting."

The aim of Chapter V, The Trend of the White World, is "To show how the white man's ways of thinking and acting have affected the problem of race relationship."

Dr. Haynes says, "Within human life two impulses press forward to control the affairs of men. One is self-assertive, self-centered, and dominating, considering only gain in wealth and power. The other is self-denying, seeking justice and mercy, ever ready to consider the other fellow, the other group, the other race. The one is after money and has few scruples about when or where it is got so long as it is obtained and there is little publicity. The other seeks the brotherliness of the Kingdom, knowing that these things will be added."

From the beginning of racial contact these two impulses have been influencing the lives of both races. A growing cleavage between the races due in large measure to separate neighborhoods, separate Churches, separate schools, separate transportation conveniences and prevents even the former personal contact of the races. The Negro seldom sees the kindlier side and knows still less of the ideal side of the white race. Nor does the white race know the better side of the Negro race. A cultured young

woman from one of the best families of the old Southern aristocracy listened for an hour to the reports of supervising teachers given at Tuskegee Institute; turning to the one sitting next to her she said, "I never saw any colored people like these before." She had not had the opportunity. Her "attitude" changed. Both races come in contact more "in the rough and tumble of trade and work where mainly profits are sought, or in the affairs of government, where struggles for power are waged."

The attitude of the white race toward the Negro race in America has been influenced by the two impulses mentioned above, the humanitarian impulse working for the upbuilding of the Negro and the selfish impulse of greed which has impeded his progress and retarded his welfare.

ATTITUDE DUE TO CONSCIENCE.

A review of "Typical pioneers in race relations" page 1-6 of our text will recall the achievements of many who were prompted by the impulse of conscience. Abraham Lincoln, a Kentuckian, was the Emancipator of the Negro and Thomas Jefferson, a Virginian, said, "I tremble for my country when I reflect that God is just; that His justice cannot sleep forever." Southern states were divided on the question of the right of slavery. Delegates from eastern Tennessee to their Constitutional Convention asked for a provision for the emancipation of slaves, while in Virginia the freeing of slaves became so popular that laws were passed interfering with the custom. Many Negro settlements in Illinois, In-

diana and Ohio testify to the "conscience" of their former masters. The many abolition societies organized bear testimony to the impulse of conscience taught by religion.

"American history would lose many of its illustrious names if its records omitted those who have spent fortune, given life, and become acquainted with grief, that the dispossessed children of color might be free and admitted to the brotherhood. There has been an unbroken line of those who have given themselves to stop the mouths of the lions of prejudice and exploitation."

The present-day attitude arising from conscience is best shown in the words and actions of organizations composed of white men and women, North and South, who have joined with Negroes in efforts "to help America save its soul in racial relations."

The Women's Missionary Council of the Methodist Episcopal Church, South, through resolution deplored mob violence saying, "that as women engaged in social service for the full redemption of the social order, we do protest in the name of outraged justice, against the savagery of lynching."

Three-years ago representatives of all the larger denominations working in the South called "upon fellow-citizens of both races throughout the South to unite in a sincere and immediate effort to solve our interracial problems with the spirit of Christ, according to the principles of the gospel and for the highest interest and benefit of all concerned."

The National Association for the Advancement of Colored People, which has always been supported by many white people, has had for its object from the beginning, "To uplift the colored men and women of this country by securing to them the full enjoyment of

their rights as citizens, justice in all courts, and equality of opportunity everywhere. It has no other belief than that the best way to uplift the colored man is the best way to aid the white man to peace and social content."

Again, the Georgia State Committee on Race Cooperation representing organizations of white women said, "We realize that the race question is one of the causes of lawlessness, strife and unrest. Therefore, we propose to face it squarely, honestly and without prejudice, that righteousness and justice may be secured to all people. This organization thus denounces mob violence: "No falser appeal can be made to Southern manhood than that mob violence is necessary for the protection of womanhood or that the brutal practice of lynching and burning human beings is an expression of chivalry. We believe that these methods are no protection to anything or anybody but they jeopardize every right and every security that we possess."

The Tennessee group of this Committee presents the solution of the race problems as a challenge to the Church, as in the gospel of Jesus Christ lies the only solution. They appeal to the clergy, the Sabbath School teachers and Missionary Societies to accept the responsibility, knowing that "the gospel that is being carried to the heathen world will become almost impotent unless its principles can be applied in every day race contacts in our own land!"

President Harding in his speech at Birmingham, Alabama, argued for educational, political and economic equality for the Negro and clinched his argument with "Unless our democracy is a lie, you must stand for that equality."

Last year the University Race Commission, composed of representatives of the State Universities of the South



ELIZA B. WALLACE MEMORIAL HOSPITAL, KNOXVILLE COLLEGE, KNOXVILLE, TENNESSEE.
In charge of Womens Board.

issued its annual letter to students on the subject of interracial cooperation. "No fact is more clearly established by history than that hatred and force only complicate race relations. The alternative to this is counsel and cooperation among men of character and good-will, and, above all, of intelligent and comprehensive knowledge of the racial problem."

The Federal Council of Churches of Christ in America, which represents thirty of the strongest Protestant denominations said in 1920, "Racial understanding and cooperation furnish the only sure basis of race adjustment in a democracy. If we talk democracy, let us act democracy." And the next year this same council formed a Commission on the Church and Race Relations "to assert the sufficiency of Christianity as the solution of race relations in America."

ATTITUDE DUE TO ECONOMIC MOTIVES.

When servants and Indian slaves failed to meet the demands of labor in America the Negro slave was introduced as a labor recruit. There have always been those opposed to this system but cheap labor and profits to "dealers" outweighed "conscience." With the introduction of well known inventions the production of cotton increased and slavery became a part of the agricultural system of the South. Indirectly the system added materially to the prosperity of the North. The struggle between conscience and economic motives became very tense and before it finally was settled Africa paid the price in millions of souls and in America "Conscience, for the sake of humanity and religion, paid the price in blood and treasure" and is today trying to convince us that "God designs to demonstrate by the severest

tests the vast possibilities of human development and cooperation between men of all races and especially of types commonly regarded as the two extremes of the human race."

One of the greatest problems facing the white world today is that of industrial relationships and there is scarcely a phase of this question with which the Negro is not closely allied, as he is employed by white men and is either competing or working with white men. Beside the difficulties that arise between the employer and the employee the Negro has the added disadvantage of the color of his skin which leads to "a racial mistrust on the one hand and lack of appreciation on the other." Some of the most intense friction between races is in the field of industry as evidenced in the riots of East St. Louis, Chicago, Springfield etc. Even the field of agriculture where the Negro is especially prosperous or is making an effort to attain success is not exempt from friction.

ATTITUDE DUE TO HERITAGE FROM THE PAST.

Sixty years have passed since the Negro was set free and still the attitude, or trend, of the white race is influenced by the thinking of that period. The institution of slavery denied full personality to the slave. The Emancipation Proclamation did not destroy this idea. The effects of this heritage from the past is shown among white people, North and South, who decry the injustices done to the Negro and are ready to show personal kindness and yet who do not feel him capable of full personality; or, who argue that the Negro is all right but that he is to be "a hewer of wood and a drawer of water;" or, who think the Negro should be given op-

portunities, but "limits" should be placed on the position he should occupy; for instance, education is all right for the Negro if it makes him a better servant or worker.

Another heritage from the past concerns the legal protection of the Negro. Riots, murders and more serious crimes were dealt with by the courts but lesser crimes were dealt with by the masters without regard to court opinion but according to their own personal judgment. At the present time this same tendency is seen in many communities where vigilantes and other self appointed groups deal summarily with the criminal Negro. There are times when a white advocate may secure the release of a black man, but all Negroes are not so favored. Old vagrancy and compulsory labor laws are seen modernized in the arrangements of settlement between landlord and tenant on some plantations.

ATTITUDE DUE TO IDEAS OF RACE.

The white race through its accomplishments thinks, "We are the people," or that Caucasian peoples are superior to all others. There are those who argue "that the governments of self-governing white men can neither be the possession of another race, nor share the responsibility of control with other races. In other words, as it relates to the Negro in America, he is to be permanently a sub-citizen." The idea of race superiority is seen in states and counties where the Negro population predominates, for there lurks the fear that with opportunity given the Negro he would seek to control public affairs. The result is that the intelligent Negro has been deprived of political privileges.

Again there are white people who believe the Negro can and is developing in the higher things of civilization but

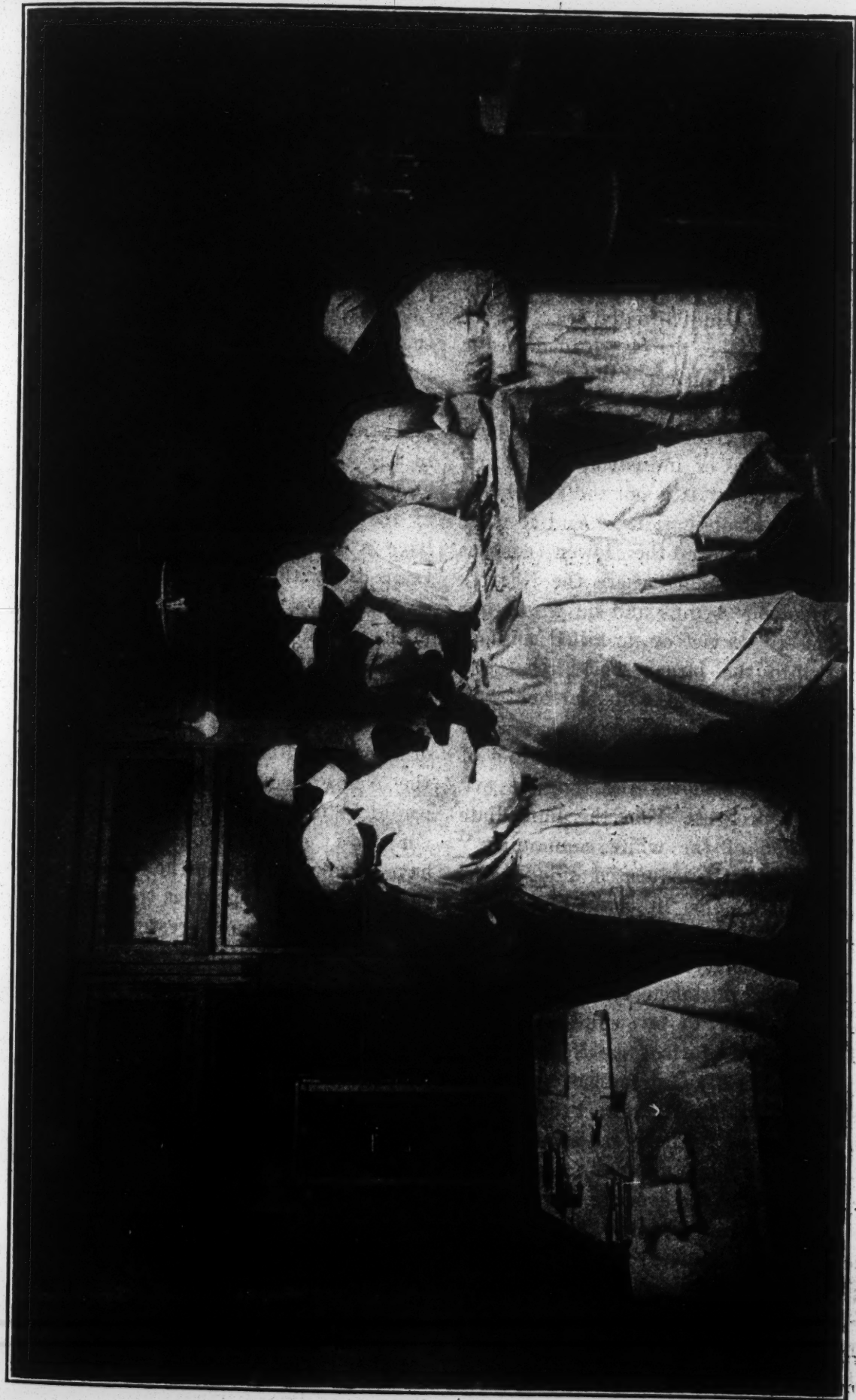
at the same time they think that America is for white people and, for Negroes to assume full privileges of citizenship would imperil American institutions. They feel that the Negro should go to some other part of the world, or accept the limitations placed upon him by America, the white man's country.

In order that there may be a superior race there must be an inferior race. The white race has made itself the standard by which all other races must be measured. It is not disputed "that the Caucasian race is now dominant in power through military and naval force, in wealth through possession of the world's riches, and in intelligence through the opportunity to assimilate and develop the mental experience and property of all who have gone before." The question of "capacity" is a different one from that of "superiority."

Race distinction and prejudice leads to some strange conclusions. In 1888 the Supreme Court of Louisiana said, "It cannot be disputed that charging a white man with being a Negro is calculated to inflict injury or damage." Is it an evidence of race appreciation that recently, according to Dr. Haynes, a Negro brought court complaint against another Negro who had charged him with being a white man?

Inferiority of the black race is argued from history but Dr. Haynes draws our attention to information brought to light by explorers, travellers and by missionaries and even by natives educated in Europe and America who are beginning to interpret their people.

Instead of the "always a savage" theory, it is said that even before the slave trade was begun by the Portuguese there was an African civilization in Nigeria, Gold Coast, Somaliland and



OPERATING ROOM IN THE ELIZA B. WALLACE MEMORIAL HOSPITAL, AT KNOXVILLE COLLEGE, KNOXVILLE, TENNESSEE.
"The Junior Special Fund" for 1922-1923 will furnish this department with much needed modern equipment.

Timbuctoo. Others have discovered that "there was a very high type of culture in North and Central Africa, possibly in pre-classical and very probably in pre-Christian times." It is probable that Africans visited America before Christopher Columbus did!

Our ideas of race are based largely upon what we, individually, see. We see the Negro loafer, the Negro in domestic service or as a laborer. We see but the one side of the race. "It is seeing the Negro before achievement begins. It is the knowledge of industrial contact on its lower plane. It is not the knowledge of reciprocal obligations. And it is at the point where the lower contact ceases, at the point where the Negro's real efficiency begins and he passes out of domestic service or unskilled employment into the larger world, that the white community loses its personal and definite information, the Negro passes into the unknown with the very fact of progress, he removes the tangible evidence of progress from the immediate observation of the white community." How few of the educated side of the white world come in contact with the educated and progressive Negro world!

The superiority of the white race leads it into the mistaken notion that the Negroes desire to be white and they interpret any effort of the Negro to enjoy advantages as an indication of this thought. Dr. Moton, now President of Tuskegee says, "There are some things that confuse men's minds. Some white people say that the average Negro wants to be with white people. The truth of the matter is, the Negro simply wants to be comfortable."

The colored people have no insatiable longing for white society. An interesting evidence of this is recorded in the Southern Workman concerning the pub-

lic school situation in Cincinnati a few years ago. Segregation is not lawful in Ohio (Nor elsewhere by a decision of the Supreme Court of the United States) so every colored child is free to attend any school in the city. By request from the Negro population two colored schools were established. They were full, the colored people all over the city giving them preference many paying car fare in order to reach the schools. The buildings were equally attractive and equipped and the teachers as well trained as in the city so "equal opportunity was afforded." Another illustration taken at the same time. Cincinnati did not have a separate high school while St. Louis did, with the result that there were sixteen times as many colored students in the St. Louis high school in proportion to the population as there were in the mixed high schools of Cincinnati.

Dr. Haynes thinks were the question of race intermixture put to vote among the Negro people the vote against it would be nine hundred and ninety nine out of every thousand. Negroes have a growing pride in their race. "What they are contending for is that men shall not be despised and restricted in opportunity because they are black, and that achievement and character shall be the basis of admission to the benefits of American life."

Negroes do not seek or desire amalgamation but they do protest both against the custom and the law which denies protection to the Negro woman and grants it to the white man. To illustrate, a bill, sponsored by the General Federation of Women's Clubs, to provide for uniform regulation of marriage and divorce has been introduced into both houses of Congress. Its chief purpose is to remove present divergencies in divorce laws which run from

no divorce in South Carolina to easy divorce in Nevada. Linked up with the real purpose are some sections that are bringing protests, righteous protests, from the Negro race. In one section marriage is prohibited between insane persons, paupers, epileptics, feeble minded etc, and marriage "between members of the white races or of the white and yellow races shall be absolutely void without any legal proceedings."

The protest is that the Negro is classified with the insane, paupers, imbeciles etc which reminds one of the classification of women with those classes during the struggle for equal suffrage a short time ago. Another section reads as follows: In any and every case where the father and mother of illegitimate children shall lawfully intermarry, such child or children shall thereby become legitimated etc. "What provision is there here for children of white and colored parentage born under such circumstances? The law would plainly prohibit and absolutely prevent their parents from taking steps to legitimate them." Such a law would not reduce the number of mulattoes to say the least but would brand the mother and permit the father to stand upright before the law. The Senator who introduced the bill did not frame it and expects to have the objectionable provisions eliminated before it is reported.

What is the Trend of the White Race? Which "impulse" dominates?

"I seemed to climb a steep, ascending track,
While just behind me labored one whose
face was black.
I pitied him, but hour by hour he gained
upon the path
Until he stood beside me, stood upright,
I turned in wrath,
What right have you to stand beside me
here

For I am white and you are black,' then
paused, struck dumb with fear,
For lo! the black man was not there but
Christ stood in his place,
And oh! the pain, the pain, the pain, on
that dear face!
I bowed my head and in contrition cried,
'Lo, after nineteen hundred years Christ
still is crucified!'"

CAN YOU ANSWER?

1. What is the aim of Chapter V?
2. What two impulses struggle to control the attitudes of mankind?
3. Tell of race cleavage and illustrate.
4. Illustrate attitude of white race due to conscience by using "Typical pioneers" pages 1-6 of text.
5. Give several other historical illustrations of attitude due to conscience.
6. How does this attitude express itself today?
7. Tell of action of Women's Missionary Council of M. E. Church, South.
8. Tell of object of Association for Advancement of Colored People.
9. Tell of attitude of Georgia State Committee on Race Relations concerning solution of race problem. Concerning lynching.
10. Who compose this Committee?
11. What special appeal did the Tennessee division of this Committee make?
12. What is President Harding's position in regard to the Negro race?
13. Tell of the letter issued to students on race relations by the University Race Commission.
14. Tell of action of Federal Council of Churches of Christ in America.
15. Tell of the great struggle of the two impulses, humanitarian and economic, as it touched the race problem.
16. How does the race problem effect the economic problem of today?
17. Give an illustration of the heri-

tage of the belief that the Negro lacked full personality.

18. Tell of the heritage concerning legal protection of the Negro.

19. How does the white race in America assert its superiority?

20. Why is the white race superior at the present time?

21. Is its superiority assured?

22. What does our text say concerning the inferiority of the black race from the historical view point?

23. Upon what do we base our ideas of race?

24. Why do not the best of both races have contacts?

25. Does the Negro wish to be with white people? What does Dr. Moton say? Dr. Haynes?

26. Illustrate by the school experiences in Cincinnati and St. Louis.

27. Tell of protest of Negroes to bill introduced into both houses of Congress providing for uniform marriage and divorce laws.

28. Is the protest justified?

29. How can the race be aided in its protest?

30. Which impulse dominates the trend of the white world, the humanitarian or the economic?

31. Read aloud the closing poem and then offer the prayer.

"Our Father, forgive us where we have failed Thee in our thoughts and feelings toward thy children, help us to follow Christ not simply in word but in every deed as we come in daily contacts with the children of men."

LYNCHING—A NATIONAL MENACE

BY MRS. HAIDEE EWING RANKIN.

IT SHOULD be noted and borne in mind that lynching is national not merely a sectional menace; for as one has aptly put it, "Lynching is an American habit."

Every nation has its own kind of violence of which it thinks little, while at the same time it is horrified at the violence of others. We Americans are amazed at the violence of Ireland; we are horrified at the old guillotine of France; the cruelties of the Congo nauseate us; we are sickened by the profanation of things holy by the Bolsheviks; and the fiendishness of the Turk brings us almost to the point of asking for the protection of their innocent victims. But, these very lands are shocked by "our national fondness for putting supposed criminals to death without trial or other process of law."

This "American habit" sounds for-

boding. Does it not assume the form of a "habit" when Massachusetts, Rhode Island, New Hampshire and Vermont are the only states able to report "no lynchings" and when only one third of our states have a "clean record" for the past ten years? And is not this "habit" accompanied by forbodings? President Wilson in his protest against lynching, a subject "which vitally affects the honor of the nation and the very character and integrity of our institutions," said, "I allude to the mob spirit, which has here and there frequently shown its head amongst us, not in a single region, but in many and widely separated parts of the country. There have been many lynchings, and every one of them has been a blow at the heart of ordered law and humane justice. No man who loves America, no man who really cares for her fame and honor and character, or

who is truly loyal to her institutions can justify mob action while courts of justice are open and the government of the States and the nation are ready and able to do their duty. We proudly claim to be the champions of democracy. If we really are, in deed and in truth, let us see to it that we do not discredit our own, I say plainly that every American who takes part in the action of a mob or gives it any sort of confidence is no true son of this democracy, but its betrayer." He also asked that the laws of our government be kept inviolate and its fame untarnished.

AGAINST WHOM EXERCISED

This disgraceful evil, lynching, was originally directed against the Negro race particularly and not meant to go further. However its contagion has spread. While the Negro has been made the target, the arrows have glanced occasionally and have struck men and women of the white race. During the thirty years preceding 1920, 691 white men and 11 white women were lynched and 2,472 Negro men and 50 Negro women suffered the same fate, a total of 706 of the white race and 2,522 of the black.

During the past year 57 persons have been lynched, 51 of whom were black and 6 white which would indicate that a close aim had been taken and that now as ever the Negro is the target.

The general impression is held that the supposed criminal is secured soon after the crime has been committed and that speedy judgment is rendered. But more often than not was defiance of law added to passion, for, of the 57 persons lynched 30 were taken from the hands of the law; 13 from jails and 17 from officers outside the jails.

Last year these lynchings occurred in the following states Alabama, 2; Arkan-

sas, 5; Florida, 5; Georgia, 11; Louisiana, 3; Mississippi, 9; Oklahoma, 1; South Carolina, 1; Tennessee, 2; Texas, 18, but no matter in what section or state lynching occurs it becomes a national menace, for it strikes at the foundation of government, law and order.

There is an alleviating feature to this otherwise unendurable condition and that is that there are multitudes both North and South opposed to this lawless method of dealing with criminals. Last year in 58 instances officers of the law prevented lynchings, 14 in Northern states and 44 in Southern states and in 10 instances convictions carrying penitentiary sentences were secured against the would be lynchers.

Just last March a sheriff of a county in Florida saved a Negro from an angry mob of fifty who stormed the jail and, after firing fifty shots and wounding the sheriff, withdrew, leaving a rope behind as mute evident of their intent. The heroism of that defender of the law is even greater than that of him who goes forth to meet a known foe.

Lynching is no respecter of persons for it vents itself upon the innocent as well as the guilty. To illustrate, "In January 1916, six Negroes were arrested and placed in jail in Worth County, Georgia, charged with murder of the sheriff. Five of them, including a father and his three sons, were taken from the jail and lynched. The other Negro was tried and sentenced to life imprisonment. Several months later it developed that not one of the six Negroes was in any way concerned in the killing of the sheriff. The one in prison for life was immediately released."

Lynching substitutes violent passion and rage for courts of justice and never can justice be meted out at the end of a rope or at the stake.

EXCUSE FOR LYNCHING

The time was when lynching was the punishment for only one offense, the crime against womanhood, and the time was when lynching for any other offense was the exception and the time was when those who conducted it took the position that lynching would never be resorted to for any other cause. Professor Edwin Mims, of Vanderbilt University, a few years ago addressing the Southern Sociological Congress at Knoxville, said "When one set of people sets up a crime for which lynching is justifiable there is nothing to prevent another group from setting up another crime for which it considers lynching equally justifiable. A mob in action knows no law. It knows no reason. It is governed only by its passion at white heat."

Read the range of offenses for which lynchings were meted out this last year. Of the 57 lynched, one third were put to death for the charge of rape or attempted rape and four of these were burned. Other offenses were killing an officer of the law, murder, horse stealing, killing man in altercation, striking man in quarrel, insulting language, frightening women and children etc.

Violence against womanhood is almost invariably laid at the door of the Negro as a race. This is done almost without second thought. Dr. Haynes on page 38 in *Trend of the Races* makes an interesting comparison between the Negro race and other nationalities in the United States, bearing on this crime. "Sentences for rape per 100,000 of the population in the United States in 1904 were: Colored 1.8, Italians 5.3, Mexicans 4.8, Austrians 3.2, Hungarians 2, French 1.9, Russians 1.9. If all the Negroes charged with rape and lynched were added to these figures, the Negro rate would probably be still less than all of the nation-

alities except the French and Russian."

It is found that the original "excuse" is an excuse in fact and that lynching is no respecter of person, sex, nationality, guilt or innocence. It is a law unto itself.

EFFECTS

Lynching makes the lyncher a murderer and traitor. It is brutalizing to the individual and to the community. Communities as well as the individual usually think it necessary to justify their acts. What is the reaction upon the individual who takes part in putting to death one who has not stood trial and justice under the law which says "No State shall deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." This a "government of the people, for the people, by the people."

What is the reaction on the community? Imagine the effect upon the city in whose public square was enacted a tragedy witnessed by hundreds, the burning of a Negro.

What is the effect upon the nation? In a Press Symposium this is found. "The lynching spirit has become so dominant that it is not "good form" to protest. If any one does denounce what has been done, there is often an answer that he is not loyal to the doctrine of race superiority and that some how he is an advocate of Negro equality."

Lynching is a disease that is assailing the very heart of democracy.

WHAT HAS BEEN DONE ABOUT IT?

Interest in the question and greater recognition of its import has been increasing. Much thought has been given to the horror of the condition and to its effect. Much thought has been given to the solution of the question. That lynch-

ing should be stopped all right thinking men agree.

Georgia has had an unenviable record in the number of lynchings that have occurred within her borders but it is only fair to say that the evil, according to recent Interracial Commission reports, is "localized in thirty-five counties which have had three-fourths of the lynchings. Fifty-eight counties have had only one or two lynchings in their history and sixty-seven counties have never had a lynching and 'are proud of it.'"

The action of Women Members—Georgia State Committee of Race Cooperation, shows the attitude of representatives white women of that state.

"We propose to face it (the race question) squarely, honestly, and without prejudice, that righteousness and justice may be secured for all people." "We are convinced that if there is any one crime more dangerous than another, it is 'that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice' and deprives society of a sense of protection against barbarism.

Therefore, we believe that 'no falser appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood' or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are 'no protection to anything or anybody but they jeopardize every right and every security that we possess'."

Other organizations have taken similar action. Several years ago the National Equal Rights League sent a petition to Congress asking that lynching be made a Federal crime. A representative group

of Negroes from Atlanta during the war petitioned Congress and the several states, saying, "While we are sacrificing the best blood of our sons upon our Nation's altar to help destroy Prussianism beyond the seas, we call upon you to use your high offices to destroy the lynching institutions at our doors."

The same year, 1918, the Colored Welfare League of the two counties of Georgia where eleven had been lynched, one of whom was a woman who made "unwise remarks" in protest against the lynching of her husband, petitioned the Governor to use all his legal powers against lynching, "this horrible and barbarous act, which shall mean much to the soothing of millions of bruised hearts and the encouragement of struggling, patriotic and God-fearing people."

The best men and women of the South are more and more realizing the shame of this evil. The University Commission on Race Questions composed of Southern collegiate teachers, does much to "sober, enlighten, and educate the thoughtful people of the South. In an open letter this Commission declares that "Lynching does more than rob its victims of their constitutional rights and of their lives. It simultaneously lynches law, justice and civilization, and outrages all the finer human sentiments and feelings. The wrong that it does the wretched victims is almost nothing compared with the injury it does to the lynchers themselves, to the community, and to society at large." Recently the question of lynching was open for discussion in our Congress through the Anti-Lynching Bill introduced by Representative Dyer of Missouri. It made but little headway because of "the suspicion of partisan motives on both sides. The Republicans were charged with insincerity advocating the bill merely to win the

colored vote in Congressional elections. On the other hand, the Democrats filibustered against the bill and talked it out with an unconcealed party intent." It may come up again at the next session as "unfinished business" and it is to be hoped that a question of such national concern may be considered of national, not part, interest. It is also to be hoped that some act may be passed that shall put the stamp of Federal disapproval upon such a form of lawlessness which brings the whole nation into disrepute.

Some states have enacted legislation against lynching but nevertheless the evil has become a national menace. "The Dyer Anti-Lynching bill would make lynching a crime punishable under Federal instead of local law, thus protecting the Negro from the hostility of communities where the prejudice against the Negro is fed by periodic outbursts of race hatred. In addition this measure calls for the trial of negligent officers and mob members in a United States instead of a state court, and fines the county in which lynching occurs to the amount of \$10,000 recoverable in the Federal court by the family of the victim."

Since women are so largely concerned in the settlement of this question it behooves them to be informed and interested in proposed measures. As these measures so largely concern the Negro race the women of that race have been aroused sufficiently to organize an Anti-Lynching Crusade and their goal is one million members. It is not designed as a racial movement against what figures to be a racial crime, for, suppressing lynching is not a question of color but of good citizenship. Respect for women is the pretended motive of lynch law, and it rests with women to repudiate

the false code of honor which condones the commission of the worst of crimes in their name. For only about one fourth of the lynchings are attributable to the crime against women." As the Dyer Anti-Lynching Bill was awaiting the Senate's decision the following appeal was made in a southern paper by a southern white woman: "Fifteen million colored people right here at home, in our own United States are appealing to us for relief; they are saying to us today, that within the last thirty years, 3,436 men, women and children (an average of nine every month) have been put to death by mob violence, without the semblance of legal trial; they have been hanged, shot, cut to pieces, tortured, and burned at the stake. They appeal to us in the name of Him who came to bring peace on earth, good will to men. In the realization of our common destiny as children of a Great God and as trustees of the future women, what shall our answer be?"

"Lynching is a contagious social disease, and as such is of deep concern to every American citizen and to every lover of civilization." Professor Mims of Vanderbilt University, quoted before, says "Lynching is unjustifiable under all circumstances. It is wrong in the sight of God and of man. It is a blot on our National escutcheon and is a menace to the whole country. It is an economic peril to the South. It is inexpedient, unwise, and a political mistake. Above all it is a community and a National sin. If the community cannot stop lynching, then the State can. If the State cannot stop lynching, the Nation can, and WILL."

"The laws of changeless justice bind
Oppressor with oppress;
And, close as sin and suffering joined
We march to fate abreast."

BUILDING WITH INDIA.

By D. Johnson Fleming.

(Foreign Mission Study Text Book.)

CHAPTER FIVE. THE DISTINCTIVE OPPORTUNITY IN INDIA.

By MRS. J. P. WHITE, CEDARVILLE, OHIO.

FIFTY-THREE MILLION of people in India are outcastes, not low-castes but below the lowest caste. It is very difficult for us of the West to understand the fine line of distinction that separates one class from another in India. "In all, there are 2,378 principal castes" says Sherwood Eddy "but if all the lower castes and subdivisions were included there would probably be a hundred thousand castes in India, no two of which can intermarry. Among Brahmans alone there are 1,886 sub-castes which for the most part cannot intermarry."

There are three great divisions numbering about as follows Brahmans 15,000,000; middle castes about 142,000,000; outcastes about 53,000,000.

How does it come that India has such social divisions? The earliest Hindu writings make no mention of caste. When the first mention is made there seems to have been but four divisions. The divisions grew up probably for the preservation of race purity and along lines of occupation and trade. The real origin probably was in "color prejudice."

When the white Aryans swept down over the plains of India they found them inhabited by the Dravidians, a people of low civilization and of dark color. Because of their superior power and higher civilization the conquerors assumed lordship. Some of the Dravidians were forced back into the mountains and became the ancestors of the wild hill people and hunter people of today. Others became the serfs of the conquering Aryans and were pushed out to the outskirts of the cities and villages.

Caste is not merely a social distinction. Like everything else in the Hindu world it is bound up with religion. Whatever the origin, or conception of it in the first place it came to be incorporated in the sacred books. The laws of Manu declare that it is of divine origin and proceed to give the standing of the castes as follows: "The Brahman is by right the lord of this whole creation. A Brahman is born as the highest on earth, the lord of all created beings. Whatever exists in the world is the property of the Brahman."

"Let not (one) explain the sacred law to a Sudra, nor impose upon him a penance. For he who explains the sacred law to a Sudra or dictates to him a penance, will sink together with that man into hell."

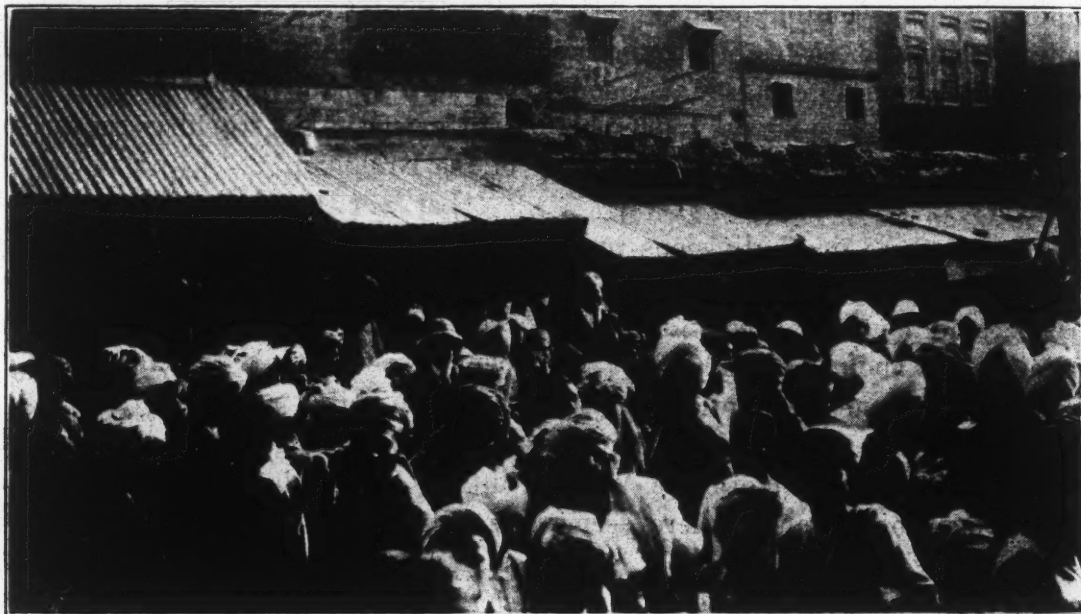
"The dwelling of outcastes shall be outside the village, and their wealth shall be dogs and donkeys. Their dress shall be the garment of the dead, they shall eat their food from broken dishes, black iron shall be their ornaments, and they must always wander from place to place. A man who fulfills a religious duty, shall not seek intercourse with them."

Hinduism teaches that these outcaste people are suffering the punishment of sins committed in a former incarnation. "Thus it was religion itself which forged the shackles and riveted them on the outcaste."

In former times the treatment of outcastes was worse than it has been within the past few years. Even at this time it is altogether inhuman. Rev. Alden H. Clark, writing only last year says: "In

some parts of India the outcastes must get out of the road when a high caste man comes anywhere near in order that they may not pollute the air he breathes. The outcaste may not study with the caste child in school. Perhaps he is allowed to sit on the veranda and to get what instruction the teacher designs to give him there. The outcaste may not use the village well. Sometimes his wife and children have to go two miles to draw and carry home every drop of water used. No outcaste is ever allowed

and helplessness, men bind themselves and often their children to work all their lifetime for the same master in payment of a loan. A young man getting married needs money for the feasting and the new garments. He borrows what to us is just a few dollars. He promises the landowner that he will work out the loan. A very high rate of interest is charged. The man works throughout the year, receiving nothing but some food day by day. At the end of the year he finds he has not even paid all



BAZAAR PREACHING—EVANGELISTIC CAMPAIGN OF 1918.

inside the Hindu temple. He would be murdered if he tried to go in."

In some parts of India the low castes are the scavengers of the towns. A part of their work is to clear away dead animals for payment of which they receive the carrion. If this sounds repulsive to us, no wonder it is doubly repulsive to the high castes people of India who worship the cow and abstain from eating flesh of any kind.

Theoretically the outcastes called in some sections, Panchamas, are free men. In practice however, many of them are virtually in slavery. In their ignorance

the interest. Year after year he struggles along. The land owner does not wish him to pay the principal. He wishes to secure his labor merely for the bit of food he gives him. The debt passes on to the sons and sometimes even to the third generation.

The effect of all this treatment on discouraged, down-hearted, sad, poor, discouraged, down-hearted, sad, poor weary and heavy laden. They bear in their faces a look of hopelessness. For two thousand years their ancestors have lived just like they are doing. Their fathers were scavengers; their mothers

were unclean in both body and mind; their whole community was untaught. There they are in the miserable cell, to which Hinduism has consigned them. Their ancestors through all the generations were bound hand and foot, as they are. Their birth determined their station in life and no one in this despised outcaste, class ever got out—No not any one. Hopeless? To be sure they are. They have decided that this is the will of the gods for them that nothing can ever be done to change their lot.

Have you not sometimes tried to imagine what the effect would be on the mind of one hearing this message for the first time? If you were the outcaste, if you had lived in utter hopelessness, if you believed that you never were intended to be like other people, if you believed that your god that you worshipped wanted you to be in this state of living and then some one brought you the "good news" would you think he was really in earnest? Would you be able to understand what he meant? And



THE CHRISTMAS JAKA

The woman standing up is the wife of an elder. She was telling a Bible Story to the crowd when the picture was snapped.

A RISING RACE.

But Listen! Here is a man of the West with a wonderful story. He has come to tell them it is not the will of the one true God that they should be living thus. He tells them of God the Father Who loves them and Who sent His Son to save them. He tells them that the theory of caste is a fallacy; that all men are brethren and have a right to all the privileges of the sons of God.

if you comprehended even a little of the marvelous truth would you not just shout for joy at the thought of release and would you not run gladly to accept the new faith?

Some do just this, others do not. The process of getting out of the mire of heathenism is not as simple as it appears. A man is not an individual; he is just a part of the family, a cog in the great wheel of caste. He cannot very successfully get out alone. The whole

system is upset if he withdraws. The man who hears the good news is so enmeshed that he can scarcely move without the consent of the family and the village.

Fortunately the message is heard by many and accepted by a number. The Gospel makes a mighty appeal to the outcastes and they have been responding not as individuals but as villages.

The first movement of this class toward Christianity was about 1880. There had been a terrible famine in South India in 1877-1878 bringing much suffering and loss of life. The missionaries with their usual devotion gave themselves to relief work, feeding the starving, ministering to the sick and dying and rescuing the children. As Bishop Caldwell said while Hinduism had left the people to die "Christianity had stepped in like an angel from heaven." It did not take long for these simple folk to sense the difference between this treatment and that to which they had been accustomed at the hands of the Hindus. As a result multitudes of them came asking to be taken into the Church.

Within a few months after this movement started the Church Missionary society had received 10,000 and another English mission had received 20,000 people, who came throwing away their idols and placing themselves under Christian instruction.

The movement spread to other parts. Among the Telegus there was a wonderful ingathering. Dr. Clough, the missionary at Ongole was instrumental in touching many lives. He took a contract to cut a canal through a certain district in order to get water for irrigation. Native preachers were placed in charge of the work. During the rest periods these preachers gathered the

workmen and the crowd of onlookers together for instruction. They talked to them day after day of Jesus mighty to save. Many of the hearers became willing to accept the new faith at once and asked that they might become Christians. The missionaries would not allow any one to be baptized during the famine period lest some might come from wrong motives.

The people pressed in from other villages begging to be baptized. They said they were not wanting help or money. they were willing to care for themselves working for their bread as they had always done. Finally a time was set for baptism and in one day Dr. Clough baptized 2,222 people. Before the end of that year 9,600 converts had been received. At the present time this Christian community numbers more than 150,000.

In the same manner this movement has spread to other parts of India, until today tens of thousands of these people are standing on the threshold of the Church knocking for admission. From village to village the news spreads. The lowcastes hear that the white people care for them. This is something new for they have always been accustomed to abuse from those in higher stations of life. They hear that there is a God who cares for outcastes. They hear that the white people are willing to start schools to teach the children. Some leader says: "Why should we not become Christians? Others are being baptized." They talk it over some say "Yes let us go at once" Others cling to the old idols and fear that some dread calamity will come upon them if they turn from their old worship. After much talk a deputation is sent to a missionary. He welcomes them and asks about their sincerity. Are they willing to give up the old idols?

"Yes" they answer "The Hindus keep us out of their temples. Our own gods have done us no good. We will give them up." "And will you go to Church regularly and learn how to worship and live in the Christian way?"

"Yes, Excellency."

"And will you give up immoral living, stealing, and the eating of the flesh of dead animals?"

"Yes, Excellency, Send us a Christian teacher and we will try to do all these things."

"And will you send your children to school?"

"Yes, we will."

So the teacher is sent and these people are taken under instruction. The missionary visits them as often as he can. When they have received some instruction the missionary baptizes them, thus cutting them off from all of their former life. The instruction continues until such time as the leaders deem best and then the people are received into the full communion of the Church.

When the whole village comes into the Church it means that these people can go on in work as usual. They can have social fellowship and intercourse; they can find husbands and wives for their children; they can send their children to school if one is conducted and they can unite in a Christian community. "In the Providence of God this caste system which seemed like an impregnable wall against the progress of the Gospel has become the very avenue through which Christianity is coming."

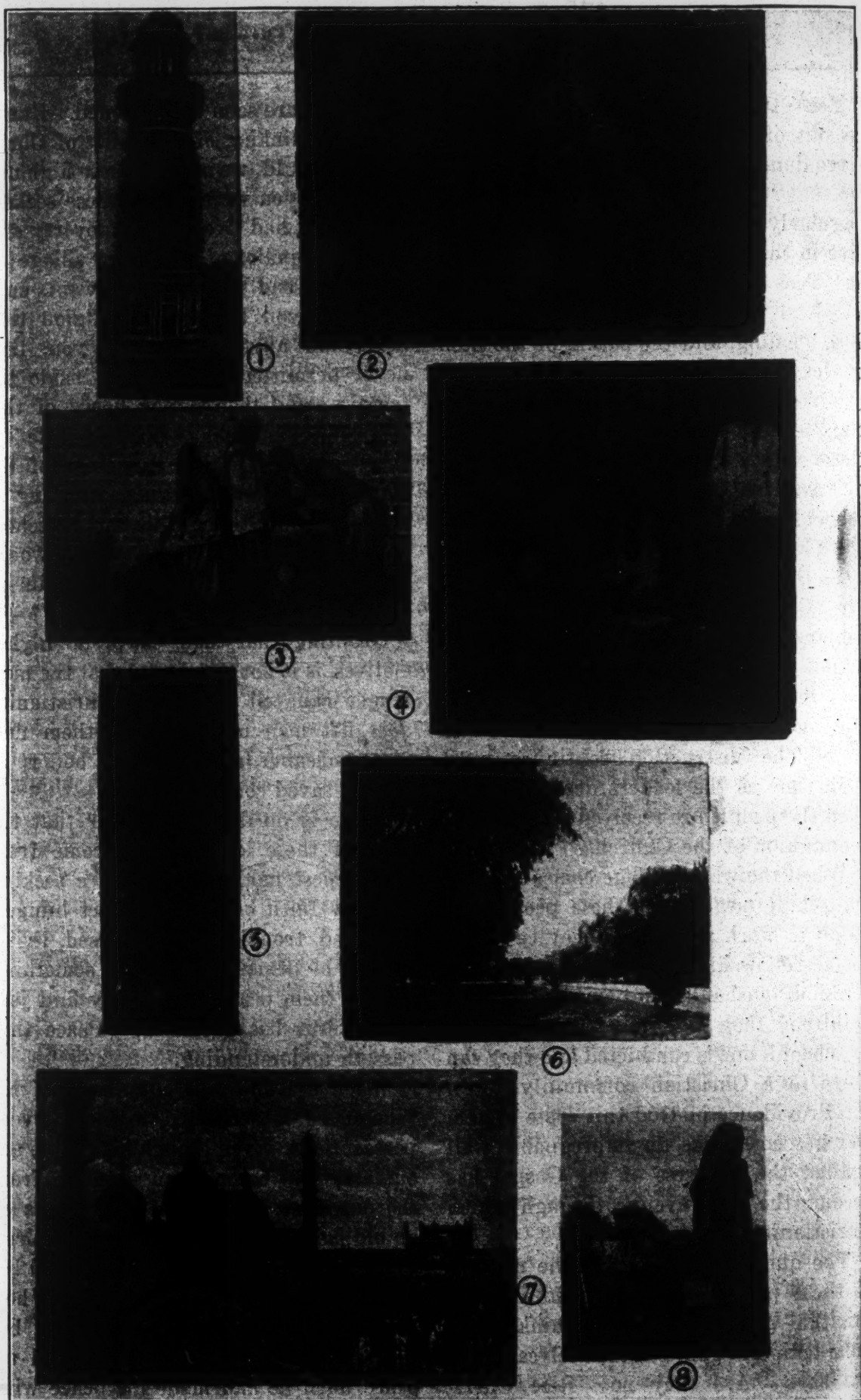
The question arises as to the motives of these people. Are they thinking of spiritual good or are they thinking of some temporal gain for themselves. Some one says "Are they not 'Rice Christians?' Perhaps some of them do come hoping to be helped in their daily bread.

If so they are soon disillusioned. But if they are thinking of the uplift of Christianity, would we not call these high motives? If you were one of these seekers and if you had lived in the poverty and filth and squalor of an Indian village; if you never had your simplest wants supplied; if you followed a religion that never did anything to help you, that never permitted you to step inside the temples; and then if you heard of this new religion that helped people in every way and if you saw some of the outcastes in another village learning to read, sending their children to school and mingling with other castes, would you think of any temporal benefits to be gained by becoming a Christian?

Granting that many have no higher motives, is it not wonderful that the messenger can tell them that Christianity *does* lift men up, and give them new ideals, cleaner minds, better bodies as well as saved souls?

There is no doubt whatever that the most of these lowly people come from the deepest motives. They are seeking the new faith because of heart hunger. Harassed, troubled, and despised, living in fear of demons they want something to give them peace. And they find just what Jesus has promised, "Peace that passeth understanding."

When a man steps out ahead of his village, he is subjected to most severe persecutions. Even though his people are outcastes, he becomes an outcaste from the outcastes. Sherwood Eddy tells of an old man who had in his youth desired to become a Christian but who stifled his conscience for fear of persecution. When his life was drawing near its close his conscience awoke and he could find no peace until he had made his peace with God. He felt that he should even at that late hour make a public confession.



SHOWING FAMILIAR SCENES IN INDIA

1. The Elephant Tower Agra. 2. Richshaw. 3. Sangla Hill G. B. S. baking their bread. 4. Milk Seller's Shop. 5. Coolies bringing charcoal down from the hills. 6. The principal boulevard of Rawalpindi. 7. Delhi Jimma Mashid (Mohammedans at prayer). 8. Children having no education.

His entire family was baptized with him. In a short time he passed away and then the village began to persecute the family. They boycotted them. They said: "You cannot draw water from the village well. You cannot grind grain with the village grinding-stones. We will never eat with you again and never darken your doors in time of trouble. Your sons and daughters can never marry. We are dead to you and you to us." The young man found one morning that his entire crop of onions and other vegetables, which had been growing beautifully the night before, were all gone. They had been taken up during the night and transplanted in the field of a Hindu about a mile away. Even through all these troubles the young man stood firm and in the course of a year the persecution died down. Others began to inquire about his new faith. Parents began to ask for a Christian school. This one man, who stood through all the trials became the means of starting Christian work in the village.

Dr. Benson Baker says that he has seen men as sorely tested as were those in the early Christian Church. "I have had men come to me with their faces all beaten up, their backs lacerated, their bones broken because they were Christians. I have found great groups of houses burned to the ground for no other reason, than that the occupants had taken the name of Jesus."

The lowcaste people are rising. The whole mass has been lifted just a little. A few here and there have been lifted to great heights. The older people never will make great progress, but the children have opened before them a glorious opportunity. Here is an example: An old man in a certain village was so dull and so ignorant that he could barely count to ten, and that when he had his

fingers before him. It seemed impossible for him to learn. But he had eleven children, all educated; three boys college graduates, one a preacher, one a doctor and one in government employ.

Here is another second generation Christian, Vinayakrao Uzagare. His father was one of the first Christians in his neighborhood. Though uneducated, he gave his boy a high school education. The boy first took a position in railway service but could not be content that he was doing God's will. He felt called to Christian service. Leaving his business career and a good salary he entered upon the study of theology and later became a pastor at a salary of seven dollars a month. Vinayakrao gave himself heartily to the work of the Church and school and so completely did he win the confidence of the higher castes that a Brahman came to help him with his school. British officials gave him special recognition in his fight against evil in the community. He became superintendent of the Christian work in his district and does today the work formerly done by a foreign missionary. Here he stands, a monument to the grace of God. A thousand, two thousand years of degradation behind him. Today a splendid fine Christian leader of men respected and honored by all his acquaintances of whatever nation or caste.

Another story of a low caste boy. "He was the child of a sweeper. The father was employed at a mission house. The child would sit on the veranda of the missionary and there he learned to read. He became a minister and the other day he was decorated by the Governor of the Province with the highest honors, for service he was rendering to the people in his district, a thing undreamed of except through the gateway opened by Christianity."

The Hindu leaders of India view with alarm this movement toward Christianity. They are beginning to try to stem the tide by counter movements. Different reform organizations are now working for the outcastes. They are conducting "Sunday Schools," organizing young men's associations, caring for orphans and widows. They have organized "Missions to the Depressed Classes." Practically every reform society and every political organization are pledged to help the outcastes.

The Hindus are even going so far as to remove the stigma of untouchability. By means of a ceremony the low caste man has the pollution taken from him. Alden H. Clark gives a vivid description of the ceremony whereby an outcaste group was actually "converted" to

village community gives him heart and led by the Guru he walks up the steps of the well and pulls the rope. His centuries-old disabilities are removed by this one act, his self-respect is restored to him, and his sense of humanity completed. For though a Sudra still he is no longer untouchable his touch pollutes no more." How many have received this ceremony of cleansing, it is impossible to tell but it is estimated that probably as many as 50,000.

May the missionary be able to hasten with his message and method of cleansing so that these people be led to desire cleansing from inner pollution and be led to cry: "Wash me thoroughly from mine iniquity and cleanse me from my sin. * * * Purge me with hyssop and

IN THE MISSION AND OUT OF IT!

1. A Seeker for Knowledge. 2. "In the cool of the Evening." 3. Missionary and helpers. 4. The carpenter Shop. 5. View of the meeting tent of the Sialkot Convention. 6. The Tailoring shop. 7. Uncut Timber. 8. An Indian carpenter. 9. Courtyard, Boys' Industrial Home, Gujranwala. 10. The Shoe Shop.

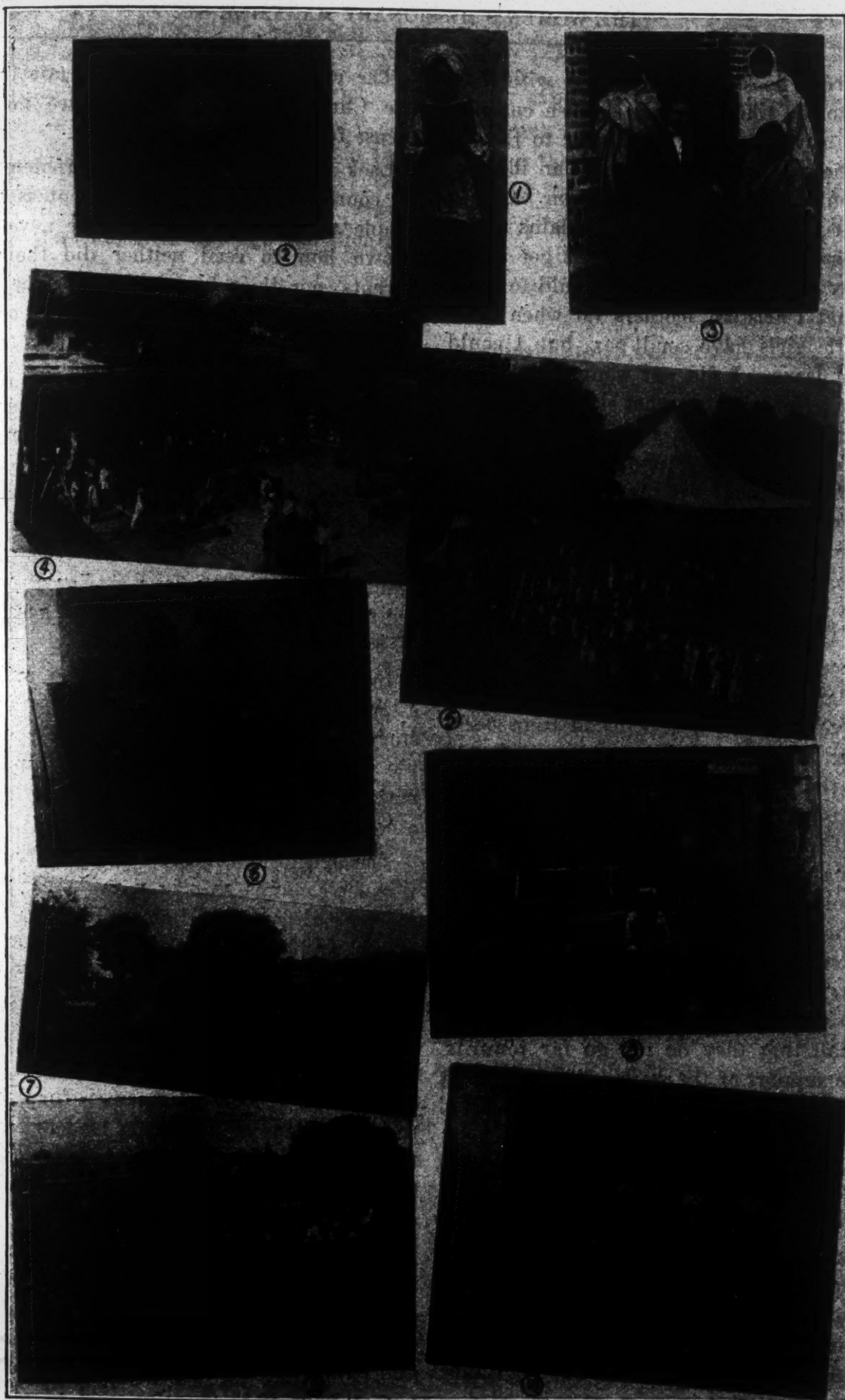
Hinduism by a member of the Arya Samaj. The preliminary steps have been taken, and a group of higher caste people are gathered together to see the final ceremony. "After taking the vow of clean living and clean thinking, and pouring in his libation to the fire, the hour-before-humanshaped-soulless animal rises up at the command of the teacher, metamorphosed into a full-fledged human being, with a distinctly perceptible light of the soul shining in his features. The high caste men of the village take candies offered by his hands, lead him to the village well, and permit him to draw water out of it. The body with its newly possessed soul, quivers at the unexpected indulgence and hesitates for a moment; but the fraternal encouragement of the whole

I shall be clean; wash me and I shall be whiter than snow."

THE PRESSING PROBLEM.

This movement presents great problems to the Church. The insufficiency of workers is a great handicap. Every field is undermanned. Every missionary is overworked. Bishop Fred B. Fisher tells of being in a Conference of his Church in India where 91,000 people who wanted baptism had to be turned away because there were no available workers to instruct them.

Bishop Warne said they could baptize 2,000,000 people in six years if only there were workers to take care of them. With the very limited amount of instruction these people receive there is the gravest danger that these unshep-



IN THE MISSION AND OUT OF IT!
(Explanation page 536)

herded flocks may carry over with them into the Church many heathen customs, or may turn back altogether to the old religion. Dr. Fleming gives an illustration: A mother who has been baptized but has not been taught explains to the missionary: "My little girl got small-pox. I tried every way I could to learn what Christian mothers do when their little girls have small-pox, but I could not learn. I did not want my child to die. Not knowing what else to do, I took out the small-pox god, killed the hen, offered the blood and burned the incense." Shall we reproach this ignorant mother? Shall we just pity her? Or shall we lay the blame where it belongs, on the Church, which neglected to give her adequate instruction?

Another great difficulty is poverty. People who seldom ever know what it means to be fully satisfied at a meal have very little to give to Christian work. Yet the missionaries have agreed that if the Church is to be truly Indian, if it is to be self propagating, it must be self supporting. The duty of giving is taught to the new converts. Why not? Idol worship always requires gifts. Christianity should also expect them. The mother lays aside the little handfuls of food from each meal for the collection basket. These offerings are so pitifully small that they do not go far towards the support of the work. The little congregation may support a pastor in a very meager way but they cannot help with schools and other work in the district.

One native minister said that in this district he could easily gather in and baptize within a year, a thousand people if he only had money to send out the workers. In his case he had enough trained workers available but no funds to support them.

The ripening harvest may be lost to the Church if more laborers are not thrust forth.

Lack of education adds to the problem. Of course these low caste and outcaste people are illiterate. They have never known how to read neither did their parents, nor their grandparents. They have never thought of the possibility of learning; they have had no aspiration to learn.

Since the missionary or native worker can visit them only occasionally it is impossible to teach them to read. Sometimes some of the older people with extraordinarily bright minds do learn but the majority do not. A simple system of reading such as they have in Korea, or the new Chinese script would be a great blessing.

Indians have wonderful memories, and a great love for music. Through the story and the message in song, the people are able to grasp much of the Gospel message and are able to pass it on to others.

The great hope lies in the children, who have minds as bright and keen as their high caste neighbors. Here again is the problem of schools. Under the present circumstances, it is not possible to maintain a school in every village. Even large districts are not provided with a school.

Boarding schools in a center furnish the best means of preparing leaders for the villages. Those already existing are by no means sufficient to accommodate all who might enter.

Dr. Fleming says: "Education in the fullest sense of that term is the greatest need, education of the young and education of adults, education of leaders and education that will fit for going on with village life, education for citizen-

ship in the new India and in the city of God."

Our author is right in calling this mass movement "The Distinctive Opportunity in India." When or where has the Church in any age had such an opportunity?

The gathering in of these outcastes and raising them to higher levels of living is already having its effect on India. As we have mentioned it has led all India to think about the lowly people.

we may expect to hear that these castes are coming in large numbers to be baptized into the Christian Church.

One of those men of rare prophetic insight, Dr. Sherwood Eddy says: "All we ask is time, your prayers and God's grace and we shall have India for Christ."

SUGGESTIONS TO THE LEADER.

This chapter may take on added interest if a dramatic presentation is given.



BOYS GOING INTO CHAPEL, RAWALPINDI HIGH SCHOOL

It has stimulated some of them to undertake new service in their behalf. The early missionaries felt that the regeneration of India must begin at the top, but God's way evidently is to begin at the bottom. To use Dr. Fleming's striking statement, "Undermining will yet bring down the whole hill."

There are those who see today a change among the great middle classes. And they feel that within a short time

A group of native people discuss their situation, their abuses, their oppression, their ignorance, their helplessness. Some one tells of a what Christianity has done for a neighboring village. A proposal is made that they become Christians. They decided to go and visit the Sahib (missionary) and ask him to send them a teacher.

A dialogue can be worked out from

the material given in the Magazine and in the text-book.

QUESTIONS.

1. After centuries of mistreatment, is it possible to build up a strong race from the outcastes of India?

2. What are the motives that lead the lowcaste people to accept Christianity?

3. Will the efforts of Hindus to remove the stigma of untouchability help

or hinder Christian work among the outcastes?

4. Do you think the Mass Movement will help or hinder the work among high caste people?

5. Should we expect the native Indian Church to be self-supporting?

6. What is the ultimate missionary standard of success?

7. What do you consider the greatest problem of this Mass Movement.

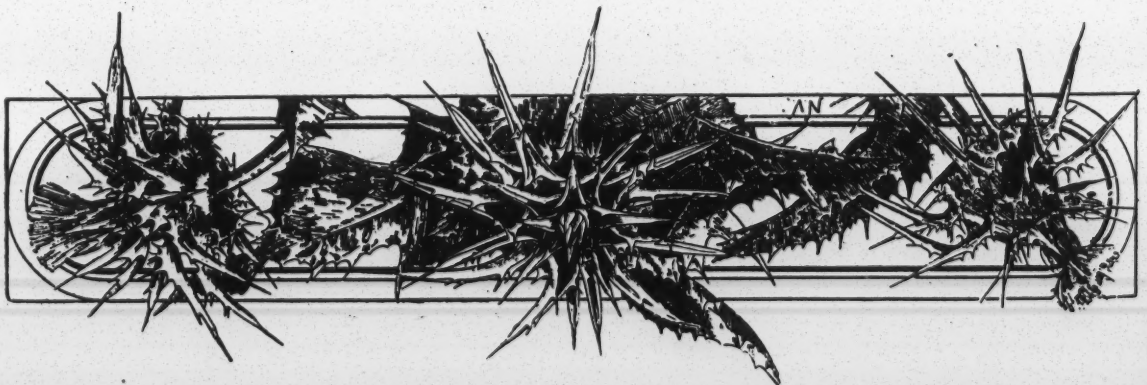
PRAYER.

(This beautiful prayer given at the close of the chapter might fittingly be used by the leader or used as a concert prayer.)

WE PRAISE THEE O FATHER, FOR THE GORIOUS TESTIMONY TO THY TRANSFORMING POWER WHICH IS CHANGING THE SLAVES OF INDIA INTO SONS OF GOD. STRENGTHEN THEM IN PERSECUTION AND IN THOSE DARK CRISIS OF PLAGUE OR FAMINE WHEN OLD HABITS PULL THEM BACK TO THEIR IDOLS AND WORSHIP OF DEMONS.

MAY THOSE WHO GO TO THEM BE ABLE TO SEE THROUGH THE DULL AND HAUNTED FACES THE PRICELESS WORTH OF HUMAN LIFE, AND LOVE THEM. GIVE TO US HERE THE SAME SPIRIT OF INSIGHT THAT WE MAY SEE BEYOND THE SQUALOR, THE POVERTY, THE IGNORANCE, AND SUPERSTITION OF THESE OUTCASTE PEOPLE TO A FUTURE OF DEVELOPED DIGNITY AND WORTHFULNESS FOR THEM. MAKE US TO CARE O LORD, THAT THROUGH NO SELFISHNESS OR INDIFFERENCE WE MAY REFUSE HELP TO THOSE OUTSTRETCHED ARMS.

FATHER WE CATCH GLIMPSES OF OURSELVES IN THE OUTCASTES OF INDIA. UNEXPECTANT OF THY RICHES, WE ALSO HAVE BEEN CONTENT WITH THE LOWER LEVELS OF DAILY LIVING. AWAKEN US O LORD, BLOW UPON US WITH THY SPIRIT THAT OUR SOUL-LIFE MAY BE QUICKENED UNTIL WE ALSO REACH OUT FOR HELP. FORBID THAT WE SHALL MISS THE MIRACLE OF TRANSFORMATION, FOR THY POWER WHICH LOOKETH UPON THE WASTED LIVES IN FAR-OFF INDIA IS AVAILABLE FOR US TODAY. MAY OUR FACES CATCH THE LIGHT; MAY OUR HEARTS FLAME WITH THY LOVE; MAY OUR LIVES REFLECT THY SPIRIT THROUGH JESUS CHRIST OUR LORD. AMEN.



FOREIGN CORRESPONDENCE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

TRIBUTE TO LAURA BELLE HAMILTON

Laura Belle Hamilton began her earthly sojourn in Amity Parsonage near Reinbeck, Iowa on April 4, 1885, the eldest daughter of Rev. and Mrs. J. M. Hamilton.

With three brothers and a sister she walked to the center school a mile east of home, afterwards she was graduated from Amity Academy in 1903. The next year we moved to Monmouth and she was graduated in 1907. She was a good student and conscientious in all she did. She taught three spring terms in country schools, saving the time for two of them from her own schooling. She belonged to the college Y. W. C. A. the Volunteer Band, and the Alethearian Literary Society.

She joined the Church early and was always an active worker in its various organizations.

August 31, 1903 she left home to become a Missionary to India. She stopped on her way for a visit with brother Tom in Egypt who was a short term teacher in Assiut College. Her first year in India was spent at Sialkot in language study. The rest of her term was spent in Zafarwal where she was associated in work most of the time with Miss Hadley and the Nesbitts, and for part of the time with Miss Whitely and the Picken family.

She came home to Des Moines for her furlough (June 30) summer of 1916 three months before I left for India. During furlough she did some visiting and speaking and attended the White Bible School in New York. She got to see America during furlough and on her three voyages, saw Italy, Egypt, Singapore, Japan, China, Manila and Honolulu. Her summer vacations here were spent in Dharmasala, Simla, Landour, Ladakh, and Kashmir.

Her second term of service began Jan. 17, 1918 in Sangla Hill with the Pickens and I. Her work in our mission terminated when she married Rev. D. R.

F. Creighton of the English Church mission.

They were stationed in Narawal not far from our stations of Pasrur and Zafarwal. After marriage she worked as she had opportunity for she had a good use of the language and a real love for the people.

She was greatly loved and respected by fellow missionaries and by the Indians of Zafarwal, Sangla, and Narawal Districts. They speak of her unfailing kindness, her utter lack of offense, faithfulness to her work, unselfish service, and her thoughtfulness.

During the influenza epidemic and at other times she was tireless in ministering to the unfortunate. She has brought up one motherless girl and assisted with several others. Someone said that God would see that her little girl is cared for because she had cared for orphans. Often we would come in from a village visit to find a crowd of women who had been waiting for us to give them medicine or attend to their sore eyes. One man who brought his little girl to us with fever said that the Miss Sahiba had only to touch people and they would get well.

This fall she was staying in Abbatatabad, which is a semi-hill station, following the vacation trip in Kashmir. While there she took sick with typhoid fever and Mr. Creighton and I left Sialkot Convention to be with her. The fever was up fifty-four days, coming to normal only once for part of a day, then for five days the temperature was subnormal and on the fifty-ninth she entered a collapse with coldness of extremities and a high temperature. She had some valvular trouble and during the sickness there were occasional heart attacks of increasing severity. She was most patient in all her weakness and kept up her good cheer and her expectation of getting well. It was a joy to be with her and to help in her care. Her case made a great impression on the doctors and nurses and on the people in the boarding house. On the morning the sixtieth day Nov. 18, 1922, the silver cord was loosed, the golden bowl was broken at the fountain and her lovely

spirit was welcomed in the Father's House.

The funeral service was on Sabbath morning, conducted by Chaplain Henry and by Dr. J. H. Martin of our Mission. The Martins and Miss Morrison had recently come to Abbottabad which has been made one of our Mission stations. We were glad for their presence when we laid away the beautiful body for its rest in the hill-side cemetery. We trusted that Belle would recover here because thousands of people were praying for her, at home and in England and in India. Several Mohammedans told me they were praying for her too, and christians of various denominations. Abbottabad is a delightful place to look at for it has mountains all about it and fine views in all directions; and snow in winter. I shall make a little pilgrimage there in the spring and take some pansy plants from Sangla a little later I shall take little Theodora Mary with me on furlough. She is with the McKelveys now.

MARIETTA HAMILTON,
American Mission
Sangla Hill.

STUDIES IN EFFICIENCY: MY LAST SWEEPER.

They shuffled in one afternoon, he and she. He had on an old brown coat with but one sleeve, and she a skirt, head sheet and toe ring. They did look poor and they admitted it. They wanted work. What could they do? They could sweep. I thought of the unshaken rugs, the piles of ashes, the unemptied garbage pail, and I hired him at once. Would they bring household goods and spend the night? They would.

They hurried away and just as it was getting dusk, returned with two big bundles, one on her head and one on his. All their earthly possessions were in those two red bundles. No beds, no pictures, no chairs, no tables, and no books. They walked into the little servants house waiting for them, bestowed the goods around in the corners and on the mantelpiece, and came around on the verandah to pay their respects to their new mistress.

I gave them twelve cents to get their supper, told them to sleep well and report for work in the morning. Morning came, seven o'clock, eight o'clock, nine o'clock and no sweeper. I stepped to the door, lifted up my voice and called "Gift of God" "Gift of God." About nine-thirty he came shuffling in, his head so done up in his pagri that he could hardly hear. On being requested to remove his ear coverings, he replied. "It is too cold." I said, "you will sweep the dining room, shake the rugs, and dust the furniture. It must be finished in an hour." He looked blankly at me. I might as well have told him to explain the Einstein theory. I repeated the order. I explained it. I illustrated with the broom, I shouted, I gesticulated and when at last light dawned on his brain, I withdrew and left him with the broom and dust cloth. Three hours later I looked in and taking pity on him, put the room to rights. Afterwards he followed me from room to room, while I showed him how to sweep, to shake and dust. He could not learn to dust. He slapped the furniture with the dust cloth. He did succeed in emptying the ashes but he spilled them on my best parlor rug. He did fill the lamps but the oil ran over the floor in little rivulets. He did try to clean the chimneys, but there was no way to tell the clean ones from the dirty ones. I told him to rake up the leaves in front of the house. Perhaps he did but I did not miss them.

The next morning, after the wind had blown in a lot of dust, I asked him to go through the rooms and dust. I hid behind the curtain to watch, and saw him dust one desk in the office, one picture in the parlor, one chair and the clock in the dining room and one half of the bureau in the bed room, and having completed this reported that his work was done for the day. A second time I took him in hand and showed him where he failed to catch my idea, and at the end requested him to take a bath. The third day we repeated the lesson and the fourth day he was set to washing windows. When at the third washing the clean windows looked brothers to the dirty ones, we decided that we would be happier to

separate. On being told to find a mistress who was better able to appreciate his good qualities, he folded his hands as in prayer as he said, "I will pray for you and yours to the end of my days. May you never die." Sins of commission he had none, but his sins of omission were as numerous as the little crawlers in his hair.

BELLE STEWART.

EXORCISING EVIL SPIRITS.

The Amritsar police have brought to light an extraordinary case in which a faqir is alleged to have caused the death of a man who has been lying on a sick bed for several months. It is alleged that the man with his brother were seriously ill, their friends and relatives thought that spirits had entered them and were causing the disease. It was decided to summon a faqir who tried his skill in removing the evil spirits by beating one of the sick brothers with hot irons and by forcing smoke into his nostrils. The man wailed in agony but the faqir described his cries as those of the spirit within. After nearly an hour or more of this torture the patient succumbed to his injuries. The faqir is at large and the police are after him.

Medical examination reveals that the man received as many as 80 serious injuries, and as a result of the smoke passing through his nostrils his brain was affected. The practice of exorcising spirits and jins by such methods is not uncommon in this country.

The above is quoted from the daily paper and gives some idea of the torture that is endured by those who are sunk in the depths of superstition and heathenism, in support of their faith in their holy men.

"SOMETHING ACCOMPLISHED, SOMETHING DONE."

The Rev. W. F. Johnson of the Presbyterian Mission tells a short story of a long life spent in India. He says it is 62 years last July since he and his wife with two other missionaries sailed from Boston to begin their missionary service in India. In those days it was looked on as a life service, and his long life

given for this land abundantly proves that he was in earnest in his consecration. Two of his daughters have followed in his foot-steps and have also been missionaries here for many years.

During five years out of the 62 Dr. Johnson acted as President of the Biddle University in North Carolina, this absence from India being necessitated by pressure of family cares. He says of this period, "Even in my absence I was working in India by many books and tracts which were in circulation."

Dr. Johnson has contributed very largely to the literature made accessible to Indian Christians by translation and also by authorship, and in this field of work, perhaps, he has achieved his greatest success as a missionary. Of this part of his work he says, "My notion is that, counting pulpit, classroom, and press work, the ten most useful years of my life as a missionary were those between the years of seventy and eighty. During those ten years the simplified Hindi version of the four Gospels was prepared and published, and fifty three thousand of these have already been put into circulation. During this period, too, I prepared and printed several textbooks in Roman Urdu for subjects which I was teaching in the Seminary. Besides these, for several years, I prepared the weekly comments on the Sunday School lessons, which were published in the Makhzan-i-Masihi in Roman Urdu, and in Persian Urdu in Lahore."

"In my 82nd year, failure of my eyesight caused me to resign my professorship in the Theological Seminary. I then concluded that I had better return to a form of work to which I had given much time and labor in younger years, i. e., the preparation of books and tracts in Hindu and Urdu for our growing Christian Community. I first made what seemed a good arrangement for this purpose. In addition to two presses that were printing books at my expense, I engaged a clerk to write, at my dictation, four hours a day in Hindi and Urdu; a pensioner to read an hour a day, by way of gathering material, and a copyist to put into Urdu character anything that was needed in that form.

Thus six agencies working on my own salary, worked cheaply.

But there are many difficulties in the way of this work. Helpers are scarce in the hills where I have had to spend more time in the summers, and the cost of printing, paper and publication have risen greatly. If I could succeed in getting several manuscripts printed, thus adding to the list of the publications of my earlier days, I should feel that my fifty-six years of mission life had been well worth while."

Recently a test paper in 'General Knowledge' was given in one of our Mission Colleges. One of the questions which received many and varied answers was the following:—

What do you know of:—

1. Fourth of July.
2. Eleventh of November.
3. Twenty-fifth of December.
4. Mohurram.
5. Dewali.
6. Vatican.
7. Hague.
8. Versailles.
9. The White House.
10. 10 Downing Street.

The answers given for the 4th of July may be of interest to our readers. Some thought it was King Edward's birthday, and some King George's or Queen Victoria's. One said it stood for 'Basant Panchmi' the Hindu first day of Spring, while another very naively said "From this day the heat is very great," which is not stretching the point in India!

The White House was to them anything from the King's palace and Houses of Parliament, or the House of Commons, to the Office of the Secretary of State for India, or the Taj Mahal.

10 Downing Street seemed to floor them the most, for the only answer which could be found for it was "It must be a festival of the Christians."

How many College students at home could answer all of these correctly?

The difficulties of the American or English housewife in India are more than can be told at one sitting, that may

be the reason for the plaint in the following poem. It is dedicated to understanding souls, and will awake an answering chord in the heart of anyone who has had to contend with the subject of jharans.

Lest any of our readers should be volunteers as brides to be who have not yet been informed on the subject of jharans, I am sending the poem which was composed by a new missionary after she had had a little practical experience which can nowhere be found in books! To anyone contemplating the joys of house keeping in India I would say—Read, Mark, Learn and Inwardly Digest.

ON JHARANS.

(Dedicated to Understanding Souls)

They told us of plague that comes with a swoop,
And cholera, too, that's quicker than croup,
But never a word about jharans.

They told us that small-pox would seem like a curse,
And leprosy surely was something much worse,
But never a word about jharans.

Of scorpions black they told quite a lot;
And said we'd have swarms of mosquitoes to swat.
But never a word about jharans.

"Your books will be eaten by white ants" they said;
"And brown ones will pester, and black ones and red,"
But never a word about jharans.

They told us about the omnivorous rats,
And cobras, and jackals, and lizards, and bats,
But never a word about jharans.

They fully explained that, not even in fun,
Could we go without topis, whenever there's sun,
But never a word about jharans.

"In torrents the rain always comes," they declared;
Of mildew and mold they revealed all they dared,
But never a word about jharans.

They even suggested that those who aspire
To speak Hindustani some brains would require.
But never a word about jharans.

There's reason enough for this silence discreet.
I know fully well why they always delete
Every word they might say about jharans.

I boldly assert that some of our zeal
Would quaver and waver at what they reveal
If they told all the truth about jharans.

Some borders of red, and some borders of blue,
With small checks and large checks and middle-sized, too,

All these can be found on new jharans.
Jharans for degchies and jharans for shoes;
Jharans to pilfer and jharans to lose;
Jharans to bring home the sugar and meat;
Jharans to kick around under your feet;
Jharans to dust with and jharans to burn;
Jharans you know that will never return;
Jharans to wrap up the raisins and dal,
Jharans, I fear, that are used for rumal,
Jharans consume all the money you save;
Jharans are known to make sane people rave;
Jharans bring worry, and jharans bring strife;

Jharans, I say, are the bane of my life!
Julia Norton Clemes.

Glossary. Jharans, dish, dusting, and house
cloths, ad lib.
Degchies, cooking pots.
Dal, pulse.
Rumal, handkerchief.
Topis, sun hats.

IN CAMP AT LAL KURTI.

Dear Friends:—

The other afternoon on our way home from villages Mrs. Anderson exclaimed, "Hannah, couldn't you come in from work almost any day and write a letter, telling of your experiences, that would be interesting to the people at home, if you only had the time?" I answered with a fervent, "Yes, if I felt that I could take the time, but study comes first and study and going to the villages fill the day." Then she comforted me by telling this story which she heard in America. A soldier, overseas, was criticized by his family for not writing to them oftener. He sent back this reply, "Remember we're fightin', not writin'."

If you could hear us new people laboring to express ourselves in Urdu and Panjabi you would think it was "fightin'," sure enough. Our first year we spend studying Urdu and after examinations are assigned to work. Those of us who are given district work have to use Panjabi because the women in the zenanas do not understand Urdu, so we drop Urdu and begin to drill on, "Eh ki e?" "Eh kitabe," instead of, "Yih kya hai?" "Yih kitab hai." Generally

we mix the two, begin a sentence in Panjabi and finish it in Urdu! It surely is a discouraging time. I had the advantage over most second year people because of the time of year I came out, in March instead of in October, which means that I did not go out to camp immediately after examinations. This summer on the hills I began to study Panjabi, so I can understand it somewhat. Before we started to camp I learned the story of Zacchaeus. Thus far it has been the extent of my ability. When I tell it, I tell all. I am certain that Miss Lawrence is well acquainted with Zacchaeus by this time, if she wasn't before.

We started out to camp on the eighth of November (as soon as we could get ready after our annual meeting) and expect to stay out until the middle of March, when it will be too hot to live in tents. Our first stop was at Taxila, twenty-one miles north of Rawal Pindi, where our new frontier hospital is located. Last year when the camp was in Taxila there were no buildings. This year there are a group, a dispensary, a family ward and two houses for the doctors and their families (Dr. J. G. Martin and Dr. A. J. Jongewaard), besides a well and a garden. Other buildings are in process of construction. We camped near enough to the dispensary to hear the morning service, which was always conducted before the dispensary was opened to receive patients, and the loudest groans of the suffering. Taxila has its own Sabbath School and Church services. The missionary families, their servants and the hospital workers all together number about thirty. The women were planning to organize a missionary society, too. Our last Sabbath there we had a communion service, conducted by Dr. Anderson, the first in Taxila. I did so enjoy a romp with the mission children, of whom Taxila has more than its share, seven. One evening when Charles Laing, Jean Jongewaard and I were playing "train" (the train was a little push cart, the passengers Charles and Jean, the engine "Auntie"), Charles expressed my feeling with his in, "Auntie, this is awfuller fun."

Dr. and Mrs. Anderson and Miss

Lawrence, who are the pioneers in this district, say that the people have never received them so cordially, nor listened to them so well. At least some who hear the Word understand and we are praying that we may see some of the fruits of sowing, even this year. I wish you could go out to the villages with Miss Lawrence and me. (Dr. Anderson and his helper go to the men and we to the women.) Miss Lawrence, like Zacchaeus, is short of stature. When she sits on a high bed (beds take the place of chairs in India) her legs dangle in space. As she warms up to her message her arms begin to talk, too. Her earnestness and straightforward teaching compel attention. She makes a point of giving a full message, so that those who have never heard before may know, and we can tell that the women understand at least something of what they are hearing. We take comfort in thinking that some believe in their hearts. Pray that they may be made willing to confess Christ. There is no hope of salvation in their religion, no comfort. They are ready to admit that they cannot fulfill their law of good works, that they do not. Their fatalism is very pathetic.

Our next move was to Golra, eleven miles south. We have reason to believe that we shall never forget this year's camp there. We planned to camp a little distance from the railroad gates, just off the famous Grand Trunk road. The Andersons got to the place first and began "setting up house keeping." In crossing the tracks the lock on the tongue of our trailer broke, probably due to the extra jolt. The trailer, loosened from the motor, took its own way down the side of the road and ran into a depression. The tongue dug into the ground and saved the trailer, so that the only damage done was to the front wheels, which were badly broken. Can you imagine how we felt to see our "house on wheels" in such a condition? However, we didn't sit down to weep, there was too much to be done. It proved impossible to get the trailer out of the place where it had stopped until it had all four wheels, so we propped it in front on piles of stones and made ourselves as comfortable as

possible. We literally lived "in a house by the side of the road," three feet from it. As for being "a friend to men," we couldn't step outside without a crowd of onlookers collecting, men and children. Everything we did was intensely interesting to them. It was a feat to get them successfully "shooed." The next day Dr. Anderson took the rims of the wheels into Rawal Pindi and found a place where they could be straightened, added unto, and made into new wheels. While we waited for them we went on with our work in the villages. We are happy that it was not interrupted a day on account of the accident. Yesterday the men put on the new wheels and we packed and moved here, two miles from home, where we are to help our padri in special meetings.

There is more that I might tell but I have written enough for once and it is time to go to work.

Yours in His service,
HANNAH BEALE.

EGYPT

Minnehaha Finney, Editor.

DOMESTIC SCIENCE TEACHERS AS MISSIONARIES.

There is an increasing demand these days in the Foreign fields for specialized workers and one of the much desired specialist is the Domestic Science teacher.

The following letter from Miss Braham explains well the need as she sees it. The College will be wanting a Domestic Science Teacher to succeed Miss Braham next year and it is the earnest hope that some one can be found who will look forward to permanency of appointment. The Mission in Egypt has asked the Board for two such workers.

Editor for Egypt.

Dear Readers of the Magazine:

As one studies more and more deeply into the life of Christ one is impressed by how much of His ministry was in doing the things man calls common place. And is it not proof of His Divinity that He could raise them above the common-place and find there opportunity for the preaching of the Gospel and the salvation of souls.

Today when His followers are looking for fields of service this is something not to be overlooked. We should all like to be like Paul or Peter overlooking the services of Stephen who had the privilege of being the first to die for Christ and yet he was but a server in things temporal.

There is no doubt but that the doctor, the nurse, the farmer, the merchant can use their services as a means to reach many who otherwise would never be reached. But I have in mind, another worker that is not often thought of as being of any special service in soul winning, especially in the foreign field. This is the domestic science teacher. In the class room the teacher meets the pupils in a formal manner, but in the teaching of cookery one usually cannot maintain a very formal manner in the presence of the usual catastrophes of the kitchen, and thus restraint is broken down. Common interest in the success of the experiment leads to conversation and confidences.

These opportunities are just such as the Great Teacher seized upon to press home the truth. In the American Mission College for Girls in Cairo made up of students from many nations and of many Religions, one sees Jews, Mohammedans, and Christians of widely differing creeds in the same class working together to prepare some favorite dish and meantime in the most sympathetic manner discussing their various beliefs; and there the followers of Christ were able to testify for Him and receive a hearing that they would not have received under any other conditions.

It is so easy for a girl to slip into the kitchen and while she washes dishes or turns the ice cream freezer talk of the things nearest her heart as she would not do if her hands were idle. She will reveal secrets that she would fear to have her companions know, and from these timid half secret followers are to come those who will take up the cross and follow Him openly and boldly.

In lands where labor has for centuries been considered degrading, it is very hard to teach the "nobility of labor," to induce those who are fully qualified by

nature and training to willingly render the service that they should for their Master. Among the women nothing is serving more to do this than the teaching of domestic science. The joy that comes from viewing your own handiwork is a revelation that leads to further endeavor. Thus slowly but surely, this false pride is being broken down.

If your training has been along this line would you, too, not find joy in seeing lives broadened and souls born into the Kingdom of God through the instrumentality of your service?

GRACE R. BRAHAM.

GIRLS' BOARDING SCHOOL, CAIRO.

Dear Friends:

May I help to make your interest and prayers for us more definite by giving you a little glimpse into two more lives? Bayheeya Aly is a Muslim girl probably thirteen or fourteen years of age and one of the hundreds of Muslim girls who are beginning in these days to have more to say concerning their own lives than formerly. One of the last prayers offered this summer before returning to my work was that the Lord would send us more Muslim girls to help, and Baheeya was here almost upon my arrival asking for admission to the school.

She had never been to school a day in her life and feared lest I would not receive one as old as she as a beginner; she was of marriageable age and really running away from it, for she said "If I am married this year I am likely to be divorced next, and as I do not have money would not likely be married again, or if so, to one not my equal and be as miserable as some of my friends."

She has been with us this year and a great responsibility we have felt in dealing with this hungry life. She does not object to the study of the Bible. She is wanting a new purpose for life. She is hungry for that which will satisfy. Starting at her age she finds lessons difficult and is not making rapid progress. Her mind is just being opened to thought. We are anxious for her to learn to read so that she may read the Bible for herself. Her teacher in the daily Bible lessons as well as the Sab-

bath school class is especially good in bringing The Truth home to little ones.

I am writing these few lines that there may be more responsible for Baheeya than just ourselves. Will not every one who reads this request pray often that God may enter this young life with His peace and power?

The second life for whom I ask your interest and prayers is Mahmoud, our cook. He was baptised some few weeks ago and has been deeply happy since. He had attended Church services off and on for many years, indeed, as a boy he began his work in the home of Dr. and Mrs. Kruidinier. After working for Mrs. Harvey and others of the missionaries, he worked outside for some fifteen years and confesses that he tried to put out of his heart any interest in Christianity, attended mosques at times for prayer but was not happy.

The last few years he has been faithful in hearing the gospel preached to him, and has taken his stand for Christ only after a deep conviction of his need and of Christ's ability to save and to satisfy. He has not been persecuted as Muslims are generally, his wife and children were present at the baptism and are somewhat sympathetic; indeed, we are very hopeful concerning them.

The little ones are not satisfied to go to bed now until he prays with them. Uphold him daily in your prayers; many will be his trials and discouragements. Pray for his sons and daughters, especially his daughters' husbands who are not sympathetic. He is deeply interested in all his people.

ETHEL ROXY MARTIN.

SUDAN

Mrs. D. S. Oyler, Editor.

THE CAUSE OF TEMPERANCE IN THE NORTHERN SUDAN.

Among the many vices that enslave the people of the Northern Sudan intemperance ranks as one of the most tyrannical. Not only does it clutch the men, but it also has a strong hold upon the women and children. One reason for its popularity among the lower classes is the fact that it constitutes one

of their chief foods. If a man can get enough marisa for half a piaster, or two and a half cents, to make him drunk, and forget that he is hungry, why should he spend a piaster for bread?

Marisa is a brew made from dura, or kaffir corn. It is of various varieties, some of it more intoxicating than others. One frequently sees a red or white rag floating over a house, a mud hut, and this is the sign that in this place the government has licensed the making and selling of marisa. The making consumes several days, and involves a number of processes. It is finally allowed to stand in large vats, where it quickly ferments. The owner, a woman, for Sudanese saloon-keepers are always women, not only makes and sells it, but hires out her place for ten piasters (fifty cents) a day to her neighbors so that each one working for herself can produce it very cheaply, especially with dura at its present low prices.

As soon as a child is weaned it may be put on a diet of marisa, which constitutes its food, and it is said that in the first few days of a baby's life before it gets any nourishment from its mother, a few drops of diluted marisa are allowed to fall on its tongue, from the effects of which it quickly falls asleep. Small children sometimes become intoxicated, and reel around, to the amusement of their mothers.

Another reason that gives marisa a hold on the people is that it affords employment to many women, who could not make such an easy and lucrative income in any other way. It is counted one of the respectable industries, and to any one who might question it the answer comes, "Well, she must make her living." And this problem is large in a land so barren of the necessities of life with a people as barren in mind and spirit, as starved in body and soul as itself. Just what percent of the people use marisa is hard to say, but by far the large majority of them are its slaves.

Another intoxicant much used is "Arrog." It is distilled from dates, dura, etc., and is very intoxicating, making its users absolutely wild. Upon this drink the government has put the ban,

but the enforcement of such a law is another matter from its enactment. An incident that took place here in Omdurman will illustrate. Recently the English officials, the Chief of Police, and the Inspector set out upon a tour to investigate the conditions in several battalions of Sudanese soldiers stationed here, with the purpose of suppressing this illicit traffic in Arroggy. In several places they had found and confiscated the drink without much difficulty. The women are the manufacturers of this drink also, and use it freely. When the officers came to the 12th battalion, about a mile south of the city, it appears the women were waiting for them. They had a good supply on hands to celebrate the return of their husbands, and give them a truly joyous reception. No doubt they had heard of the activities in the other battalions, so were prepared for them. The Chief of Police went alone the first day, and when he dismounted to enter a house, his horse was seized, and about two hundred angry women fell upon him with clubs, and weapons of various sorts, and with the greatest of difficulty he escaped, and with the aid of an Egyptian, got to his horse.

The next day the City Commissioner went with him, and again they were set upon by a mob of women, their horses seized, and they were forced to run about a mile through heavy sand, with a band of angry women at their heels. It was a real run for their lives, and a great humiliation for the highest English officials to have to flee from a mob of angry women. The cause of the trouble was the insubordination of the Sudanese soldiers, who refused to defend the Englishmen against their wives. Perhaps they considered the discipline they would receive from their officers was to be preferred to that of their wives.

The enforcement of prohibition in the Sudan has its difficulties, as well as in the United States, but it will be a happy day for the Sudanese people when they are released from this bondage.

MISS AULORA R. MCINTYRE.

RECREATION AT DOLEIB HILL.

By Miss Margaret Rogers.

You may wonder what sort of recreation we have at Doleib Hill, so I shall try to tell you something about it. The Sobat River flows just in front of our homes, giving a splendid opportunity for fishing. One late afternoon, a short time ago, three of us decided to fish. We persuaded one of the men to shoot a small bird for bait, and proceeded to the river bank with hooks and lines, and large ideas of what we would catch and eat for supper. But alas, though there were three of us, and we used most of the bird for bait we caught only one fish, which measured about three inches. From the fact that they nibbled our bait so freely, and we had to rebait our hooks so often, we were sure there were plenty of fish to be caught, but we were not expert enough to jerk at the right time; nevertheless we were away a couple of hours from our duties.

At the fishing party we decided it would be great sport to go hunting a few days later. On the appointed afternoon we started out at about three o'clock to bring in a gazelle, which would furnish enough meat for the station for several days. We wore our high boots and mosquito leggings to protect us from from enemies such as snakes, wood ticks, etc., and we were accompanied by three native boys, who were supposed to know the haunts of the game, and also the roads over which we were to walk. We walked through field after field of kafir corn, and high grass. I lost count after about the twelfth corn field, because the cracks in the ground were so large that I had to watch my step lest I be swallowed up by one of them. Why some of them were at least three inches wide, and poor me—it was quite an experience.

We walked along quite briskly for about an hour, and then the two women of us sat down to rest, and wait for the others to go to the game and return to our resting place. One of the native boys remained with us, and when we told him he might go on with those, who had the guns, he said "No, my place is with you." This shows that

they feel a responsibility toward the missionaries. Later we persuaded him to go on, and we kept one of his spears and a club to beat off any possible foe. The spear is a fierce looking weapon, with a blade about twenty four inches long, and a handle about six feet long.

We sat quietly for about an hour, and finally heard two shots, then we began to look for the hunters to return to us. The sun was setting, and we realized that we had some rough walking through very tall grass and those many fields of corn before we would reach home. At last, about five thirty, they came, with empty hands. They were very tired, and one of the natives told us he knew a road, which we could follow, and would not need to go through the fields. We jumped at the opportunity and started off single file, for the roads are really just paths. When we had walked about half an hour, I, who was just behind the guide, felt myself sinking into the earth deeper and deeper with each step. A halt was called and it was decided to walk in another direction. By this time it was quite dark, and we were still a long way from home. We walked around a couple of corn fields, and then turned into a tall grass field. After we had gone about a hundred feet I stepped into about six inches of water. This time we kept going and walked through the mud and water, going in deeper each step, until we were in knee deep, and wondering if we would be able to get out the next time we took a step. Little David Oyler remarked this point that he had never had life so hard, and we all agreed with him. We were soon in sight of the mission, and it did not take us long to get home and we all agreed that we did not need any further recreation for some time to come.

Occasionally the doctor goes out on the plain with his golf sticks, and has a little practice by himself. One day recently one of the servants came in from the village, and told of the excitement among the people. He said that some of the children had seen the doctor practicing the various drives, and then walking up to the ball, and drive again.

They were amazed at this, and called out the older people, who declared him to be a witch doctor, because they said these were the same things the witch doctor did. As they were too far away to see the golf ball, how could they be expected to know a golf ball from the wooden clubs, which they carry?

A PERSONAL WORKER.

One evening, not long ago one of the Shulla Christians came in to talk about personal work. He has been very faithful in Christian service, trying to lead his own people to Jesus Christ, the Saviour of the world. He is foreman of the workmen at Doleib Hill, and is busy during the day, therefore he came at night to talk about the spiritual condition of his family. He has been very much concerned about his wife, his brother, and two sisters-in-law. He wants them all to come to Jesus, so that they will be saved, and be made pure and clean. He has the faith to believe that God will hear his prayers in behalf of his own people, and he often comes at night to ask a blessing on those of his immediate family, who are out of Christ. He does not confine his prayers to his immediate family, but he prays very earnestly for his whole tribe, who are so largely out of Christ. His prayers are wonderful, when we consider the limited opportunities, which have been his. He prays with child-like faith, and it is an inspiration to have fellowship with him, as he prays for that which is so near to his heart, the salvation of his house and his own people. When the people begin to pray for their loved ones, it means that to be consistent, they must also work for them. The hope of the Sudan is in just such men as this humble Christian, who have a vision of the Christ, and knowing the hopelessness of those, who sit in darkness, they seek to rescue others from their terrible lot.

L. P. O.

ABYSSINIA

MRS. T. A. LAMBIE, Editor.

WHAT THE UNITED PRESBYTERIAN CHURCH IS DOING IN ABYSSINIA.

The Lord has in a very special way given to our Church the great privilege of carrying the gospel message to Abyssinia.

In July of 1919 an entrance was made at the invitation of Dedjaz Biru, ruler of Western Abyssinia, and since that time work has been undertaken at three different stations.

Sayo. This was the first station opened, land was given by Dedjaz Biru and mission buildings have been erected.

Medical work at this station is in charge of Dr. Paul E. Gilmor and Miss Ruth C. Beatty.

Educational work, Miss Isabel Blair.

Agricultural and Industrial work, Mr. Fred L. Russell and Mr. Duncan Henry.

All of the above work is distinctly evangelistic.

Gore. With New World Movement money kindly given by the Sudan Mission, a property of about four or five acres was purchased and medical work is being carried on there for us by Dr. Eric Soderstrom, kindly loaned to us by the Swedish Mission until by your prayers and the consecration of some doctor's life we may be able to carry on the medical work.

The Educational and Evangelistic work at Gore is to be in charge of Rev. and Mrs. R. F. Shields when they return after their furlough in July, 1923.

Adis Ababa: Mr. W. S. George of East Palestine, Ohio has given \$50,000 for the erection of a hospital at this place and the Women's Board, has in great faith, assumed the responsibility of equipping this Hospital with all the modern equipment necessary in a land, where at this writing there is only one small hospital, our little one at Sayo, worthy the name of hospital.

This work will be in charge of Dr. T. A. Lambie and a number of young doctors whose names will be given you as soon as their appointments have been made by the Board.

Miss Florence White has been appointed for Secretarial work at Adis Ababa.

Mr. and Mrs. Phil West are appointed for work at Adis Ababa.

Pray that they may be given great wisdom in dealing with all the problems which will arise in the opening of this very important new station.

KHARTUM TO SAYO.

After a three weeks stay in the Boys' Home in Khartum, we boarded the "Fateh" on September eighteenth and started our seventeen day trip up the White Nile and Sobat Rivers. Our party was made up of Rev. and Mrs. Paul J. Smith, Mr. and Mrs. D. C. Henry, Dr. and Mrs. Paul Gilmor, their two boys and myself. Being the only passengers beside some Greek merchants, we were given the four inside cabins and had all of our meals by ourselves.

Beside stops for wood and a few towns, our trip was very quiet until we turned into the Sobat River. Then we could see the trees and windmill of Doleib Hill. We were disappointed not to have several hours to stop there. It was about five thirty in the evening when we got off the boat and were back again by six. We found the Guthries Heastys and McClearys all well and glad to see us.

Three days after leaving Doleib Hill, we stopped at Nasser. We had better luck this time for since the Smiths were leaving and had freight to be unloaded, we were there four hours in the middle of the afternoon. With Miss Soule as our guide, we got to see the whole station; clinic, houses and little Church. The clinic and Church both are very small and they say are usually overflowing. New buildings will surely be given them soon. It was a joy to be in Adairs home and have tea and homemade cake, and get a chance to know them a little. How we did hate to leave the Smiths. They are surely very fine people and excellent travelling companions.

From Nasser on up the river for several days the scenery is rather monotonous; no people or villages and few if any trees. There is one thing that is

never the same and that is this Sobat River. It is surprising how many turns there are and how the boat ever gets around them. We would stop and back and drift and anchor and then begin all over again before we could get around some of them. In fact it is so crooked that boats do not run at night along here. We stopped several nights. We had a very heavy cargo and only made about two or three miles an hour; but arrived at Gambela sooner than we were expected and had to wait two days for Mr. Russell. We stayed on the boat and were very comfortable, but no one was sorry to see him and get started for Sayo.

We left Gambela on our mules about eleven thirty in the morning, having been delayed by a heavy rain. Until evening, we rode across practically level country through grass that stood above our heads as we sat on the mules. On account of our late departure from Gambela, we landed at the foot of the mountain by dark instead of at the top. All our camping outfit was at the top and we were in the malaria district, so we decided it would be better to climb the mountain by moonlight than wait till morning. After a good supper and rest around a campfire, we started about eight o'clock.

Mount Lillimo is not a bit dangerous to climb as some of us pictured, but it does take work. It is too steep and rough to ride any at all and being stiff from riding, we found it hard. By eleven o'clock, we were at camp and very soon in bed and asleep, glad that we did not have that climb in the morning. Much too soon, so we thought, we heard Mr. Russell call that breakfast was ready. He was our chef that morning and a good one too. Bananas, oatmeal and

cream, boiled potatoes, fried eggs, fresh tomatoes, bread and butter tasted good. Then we discovered the uselessness of climbing that mountain for we only had to go down the other side.

We passed ferns, trees, moss, a few flowers and a number of brooks. In one place we saw a number of monkeys. That was the only thing that made me feel that we really were in Africa. Then we climbed hills and mountains, but none as steep and rough as Mount Lillimo, and what wonderful views we had from the top as we rode out along the ridges. We could see for miles and miles, nothing but mountain after mountain. When we got tired, we would get off and walk a while or stop and lie down for five or ten minutes. In the sun it was very hot, but usually a cool breeze, and in the shade it soon got too cool to sit long without a coat.

At noon we had a two hour rest and started off again with fresh mules. Then the country began to be more like the hills of western Pennsylvania only much higher and steeper. Finally Mr. Russell showed us a particular hill in the distance which he said was within half an hour's ride from Sayo. How excited we got then. Each hill we climbed we were sure was that one, but for a long time it was always farther on. Then we finally did arrive and before long were within sight of our mission station at Sayo. From the distant hill we could see the missionaries out waving to us. The climb up our hill itself is pretty long and seemed especially long at that time. But we finally arrived at the top and Russell's house at six thirty, ready for a bit of supper and bed.

Yours sincerely,

ISABEL BLAIR.



EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE TWO FACES

Have you been impressed with the contrast of the two pictures shown in this issue? You have noticed them no doubt. They are both dark skin. They belong to distinctly different races. They are young people. They are girls. They open before the christian women of the world the same appeal, what have you discovered as you look in their faces what has made the difference? I believe of all the people to make appeal the Hindu face touches most deeply. The young Negro girl has come to her own. She has had the opportunity no doubt due her, christian education. You could not get that beautiful over flowing gladness to come out of neglect and ignorance. No! No! The face tells the truth in that free happy colored girl. She doubtless has ancestors who were all their life in densest ignorance and heathenism, but this young life has had privileges and shows her training to be worth while. Africa and India: How the names have made appeal to us. We can not pass them by. They are indissolubly linked to us. What are we going to do with the two representative young women here shown? Millions and millions of such as these are ours for the asking. Are we grateful for the privilege offered in such lives as these? Every bit of the two pictures show the joy and the sorrow that is constantly met by christian womanhood in her witnessing and winning souls for Christ. Will any make appeal in vain? Have we learned anything in the study of "Building with India" or "The Trend of the Races." Have we?

IMPORTANT

Officers of the Convention—Delegates, Missionaries, Life Members, all who are entitled to the hospitality of the Los Angeles Convention, June 16-20, must make it known to the Local Committee not later than May 1st. Write to Mrs. J. P. Tracy, 808 W. 9th St., Los Angeles, Cal.

BE PROMPT, BE CONSIDERATE.

THE SURPASSING LOVE OF CHRIST

The agony in Gethsemane is a scene in the life of our blessed Lord which, naturally, has ever appealed most deeply and tenderly to Christians. It had a deep reason and teaches a deep lesson. We should study it, and interpret and apply its vital significance. Lent, with its season of forty days for pious quiet and holy meditation, is the most fitted of all times to consider it.

Why must the Son of God here wrestle in agony over this bitter cup which He prays the Father to let pass from Him? The New Testament gives the answer in a hundred similar texts, of which this of I Peter, 3:18, is representative: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." From this explanation, we learn several practical lessons.

First, the inflexible righteousness of God; the unbending moral law for the government of the soul; the impossibility of breaking that law and escaping punishment; the abhorrence in which He holds sin. To take a soft, easy, indifferent, rose-colored view of sin is a fatal mistake.

Second, the surpassing love that prompted the Son of God to make the sacrifice. Truly does the Gospel call it a "love that passeth knowledge." Never can we measure that love; never can we comprehend or know it to the full.

Third, the baptism of agony through which our Lord had to pass. Had not His divine nature upheld Him, He could not have borne it.

And fourth, during this Lenten time, how fitting that the agony in Gethsemane, the sweat of blood, and the pains of the Cross, should show us our duty, as we perhaps have never felt it: "to resist sin unto blood," to love our Saviour with a hitherto unknown intensity, and to be willing, like Him, to endure sacrifice for the salvation of immortal souls.

—Exchange.

FORTIETH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBY-
TERIAN CHURCH OF NORTH AMERICA.

FIRST UNITED PRESBYTERIAN CHURCH, LOS ANGELES, CAL. JUNE 16-20, 1923.

Convention Theme:

"Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts."

Convention Song—No 107, Bible Songs,
No. 4, Psalm 46.

PROGRAM

SATURDAY EVENING

7:30 o'clock

Mrs. Ella J. Jordan, Seattle Washington,
1st Vice President, presiding.

Devotional Service.

Greetings—Convention Church and
Presbyterial, Mrs. W. E. McCulloch, Los Angeles, Cal.

Response—Mrs. J. D. Sands, President
Women's Board of Directors.

Music.

President's Message—The Unpossessed
Land.

Music

Announcement of Credentials Com-
mittee.

Presentation of Women's Board of Di-
rectors and Editor of Women's Mis-
sionary Magazine.

Prayer and Benediction—Dr. W. E.
McCulloch.

Reception

SABBATH MORNING

Worship in the Los Angeles Churches.

9:30—Sabbath School.

11:00—Preaching Service.

SABBATH AFTERNOON

3:30—Sacrament of the Lord's Supper.

Dr. W. E. McCulloch pre-
siding.

SABBATH EVENING

7:30—Foreign Mission Night—Mrs. H.
C. Campbell presiding.

MONDAY MORNING

9:00—Morning Worship.

9:15—Business—Adoption of Program,
Minutes, Report of Credentials
Committee, Roll Call, Ap-
pointment of Committees.

9:45—Annual Reports:

Recording Secretary, Miss Jen-
nie B. Wallace.

Statistical Secretary, Mrs. D. J. Brown.

Secretary of Finance, Mrs. D. J.
Brown.

Thank Offering Secretary, Mrs.
O. H. Milligan.

Treasurer, Mrs. J. B. Hill.

Discussion of Reports.

11:30—Quiet Hour—Mrs. A. Rosen-
berger, Whittier, Cal.

12:00—Adjournment.

MONDAY AFTERNOON

1:30—Devotional Service.

1:45—Annual Reports:

Literature Secretary, Miss
Elizabeth Milligan.

The Women's Missionary Maga-
zine—Mrs. George Moore.

Junior Magazine—Miss Carrie
M. Reed.

Discussion of Reports.

Annuity Report—Mrs. H. C.
Campbell.

United Presbyterian Women's
Association—Mrs. D. T. Mc-
Keag.

3:30—The W. G. M. S.—Our 40th An-
niversary.

5:00—Adjournment.

MONDAY EVENING

7:30—Thank Offering Night—Mrs. O.
H. Milligan presiding.

TUESDAY MORNING

9:00—Morning Worship.

9:15—Business.

9:30—Annual Reports:

Parsonage Secretary, Mrs. J. H.
Maxwell.

Temperance Secretary, Mrs. W.
P. Wiegeling.

Discussion of Reports.

Annual Reports continued:

Indian Secretary—Mrs. J. S.
Crawford.

Home Secretary—Mrs. W. S.
Cook.

Freedmen's Secretary—Mrs.
Ada Kerr Wilson.

Discussion of Reports.

11:30—Quiet Hour—Mrs. A. Rosenberger.

12:00—Adjournment.

TUESDAY AFTERNOON

1:30—Devotional Service.

1:45—Annual Reports:

Young Women's Secretary, Miss Ida B. Little.

Field Secretary—Mrs. Jennette C. Alter.

Foreign Secretary—Egypt, Sudan, Abyssinia—Mrs. H. C. Campbell.

Field Secretary—Miss Kate A. Hill.

Junior Secretary—Mrs. I. H. Milliken.

Presentation of Junior Banner. Exercise—Children of Italian Mission.

With Our Home Missionaries.

Mrs. Ella J. Jordan presiding.

4:30—Quiet Hour—Mrs. A. Rosenberger.

5:00—Adjournment.

TUESDAY EVENING

7:30—Home Mission Night—Under the direction of Mrs. John Crawford, Mrs. Ada Kerr Wilson and Mrs. W. S. Cook.

WEDNESDAY MORNING

9:00—Morning Worship.

9:15—Business.

9:30—Report of Committees:

Resolutions.

Memorials.

Place.

Report of Credentials Committee

Roll Call.

Election of Officers, Members of Board of Directors and Magazine Committee.

Report of Committee on Recommendations.

11:30—Quiet Hour—Mrs. A. Rosenberger.

12:00—Adjournment.

WEDNESDAY AFTERNOON

1:30—Devotional Service.

1:45—Report of Foreign Secretary—India—Mrs. H. C. Campbell. Symposium—New World Movement.

Our Foreign Missionaries—Mrs. J. G. McCrory, Vice President, New York City, presiding.

Opportunity.

An Opportunity Grasped.

An Opportunity Lost.

Prayer.

Has It Paid to Pray?

3:45—Business.

Report of Tellers.

Introduction of New Officers.

4:30—Quiet Hour—Mrs. A. Rosenberger.

5:00—Adjournment.

WEDNESDAY EVENING

7:30—Evening Worship—Mrs. J. G. McCrory presiding.

Music.

Address—Rev. W. E. McCulloch D. D., Los Angeles, Cal.

Music.

Consecration Service—Mrs. H. C. Campbell.

Prayer and Benediction.

"REBUILD THE TEMPLE"

By Mrs. J. G. McCrory, 2nd Vice Pres.

"Rebuild the Temple," comes the call to all the women of our beloved Church.

In the last days of the present age, when Jesus Christ the true "Headstone" shall come, the temple will be completed.

We are building our section that is allotted us in the spiritual house, the holy temple of the Lord.

After following our Master's example

of "much prayer and supplication before attempting any great work," God Himself has given to our coming Convention-President, a direct message to lead us, encourage and enrich us as we come together in the "Womens' General Missionary Convention." The scene from which this message comes, is found in the seventh "visit of the Angel of the Lord" to His Minister Zechariah, at a time of mountain-like opposition to "Rebuilding God's House;" to assure

Zerubbabel that, "It is not by might, nor by power, but by My Spirit, saith Jehovah of Hosts."

God has done such wondrous things for us, the women of the Church, upon whose hearts He has laid the cause of Missions; has opened our hearts to pity; with love, has quickened our intellects to understand and devise ways and means to fulfill the part of a help-meet to the general Boards of the Church; He has given us Faith to lay hold upon the Divine Hand as our helper, so that with heaven-born courage and equipment our women have gone steadily forward in special effort in behalf of those other women who are in the world without love or hope.

The voice of the Master seems calling to all Christian women to gird ourselves anew for the larger work laid upon us.

Somethings are indispensable to the fulfillment of our assigned duties: First. Let us return to God, confess our sins of selfishness and worldliness, seek His forgiveness through the eternal efficiency of our Advocate Jesus Christ and endeavor to give Him more true hearted devotion and faithfulness. There is much unused talent in the womanhood of the Church and of the eighty-five thousand women in the United Presbyterian Church, not thirty-five thousand have as yet, identified themselves with women's work and become members of our great Womens General Missionary Society, and now as we approach the Fortieth Anniversary of that God-given organization, we beseech you—all of the fifty thousand Christian women yet unlisted, come with us and help guard against the mighty foes of sin.

The family, which has not ceased to be the place of God's operations among men, must revive the family-altar. The best lives in the Church were shaped in homes where "daily prayer" brought the little children's hearts and thoughts into communion with God, making them afraid to sin in His sight and cheered them to faithfully follow Jesus Christ, and when "The foundations which standeth sure" were planted. How God has honored the singing of His Psalms by such honored servants as St. Augus-

tine who carried his Latin Psalter with him and Cromwell who was famous for singing Psalms as his soldiers marched to battle.

In the Church, let us place less dependence on human plans and devices. All down through our lives God's blessing has followed the faithful training of our Godly parents who insisted on each child memorizing much of the Holy Scriptures, also the small and "Shorter Catechism" which so clearly define, in short rules, God's Word. In many Churches today, this is "out of date" and silly ditties take the place. After Sabbath School, today children are permitted to go home, they play along the street, visit each others homes and often wander into "motion-picture" halls on Gods holy day. The Church of Jesus Christ cannot hope to succeed in their work of bringing, "All nations to know the Lord" in this day of so many New Theologies and bold infidelity, unless she again teaches her children to have an unshaken confidence and faith in the Bible as the infallible Word of God and an absolute trust in the Gospel of Jesus Christ as the only power unto salvation.

Of all the beautiful pictures which hang on memories' wall, none are more precious than "our quiet Sabbath Days with our "committing races," our blessed mother often joining with us which made the race more pleasant; when our little minds were weary, she read to us, perhaps, "Pilgrims Progress" or some of the biographies of our missionaries. When she slipped away to her own room, we knew that "Mother was talking with God" and we were certain God talked with her, as her face almost beamed when she returned to us.

Mothers of the Church, have we consecrated our children to a "covenant-keeping God" for His service? O let us consecrate our all to Him, Who gave His all to us and then the whole number of the redeemed shall soon be brought in and His temple shall be completed.

WE DELEGATES.

(As this may be the first General Convention for some delegates and the first trans-continental trip for others, at the request of the Women's Board its recording secretary here makes some suggestions which may be helpful.)

We delegates have been thinking a great deal about Los Angeles. We want to be the best set of delegates that ever attended a convention, the easiest to entertain, the most faithful in attendance, the best informed when we come home.

The trip itself we know we shall enjoy, even though we do have to hurry through our morning toilets to give up the dressing-room to our sisters. We shall renew old friendships and make new ones and shall learn more about the United Presbyterian Church as well as the United States, than we ever knew before.

A "traveling suit" is our first thought. Good! but remember it will be June, so let us have in our suit-case, or wear it if the starting-day is hot, a neat, dark, thin dress. We shall be one big family on the "Special;" why not travel in comfort? We are to have an observation car they say; delightful, but dusty; something to protect the hair may prove useful, an auto veil perhaps.

Is Los Angeles one of the towns where one needs a thin summer dress for the sunny side of the street and a fur coat for the shady? Even if a heavy wrap carries us safely through the noon and evening contrasts of California, some of us are coming home by northern routes, where we shall surely need warmer clothing. Easy shoes we must have, not too new for comfort. And the wise ones tell us if we take the Yellowstone or the Yosemite trip, a khaki suit is just the thing. Trunks? Not unless we are to make a long visit somewhere. Trunks have been known to be side tracked, and never turn up till the convention was over! Besides, the days of fifty-cent express charges are long past, and transfers count up astonishingly. A suit-case, not too heavy for the times when we *must* carry it a little way, and another hand bag for smaller things; and then

Uncle Sam will help us out with his wonderful Parcel Post. We can mail extras well ahead of time, in care of our hostess, if we know her address; if not, to the Convention Church.

Naturally, we who come from far know that we shall need a good deal of money for various incidentals, meals and porters' tips enroute, meals at the convention street-car fares, side-trips, and we shall prepare accordingly. We shall economize beforehand so as to enjoy our trip; economize some more after we come home, if necessary.

Of course we shall not carry too much cash; New York drafts or American Express checks are so much safer. Even those we shall tuck away in some hidden pocket.

When we reach Los Angeles and the Convention Church, we shall "put ourselves in the hands of our friends," the Local Committee, and do just what they ask of us, falling in with all their carefully thought out plans for our entertainment. If they have dinner and supper strip tickets for the whole time of the Convention, we shall gladly purchase them. Some of us have served on local committees, and we know what a problem it is to cater to the crowd, and how it upsets plans, and finances, and what a lack of appreciation it shows when numbers of the guests refuse our meals and wander off, looking for something perhaps a few cents cheaper.

In sending our names to the committee we shall not have asked to be "located near the Church," unless that is absolutely necessary, nor shall we on arrival ask to have our assignments changed, thereby necessitating a grand shuffling and re-arranging of others' assignments to suit our convenience. If we have any friends who we think would wish to entertain us, we shall tactfully manage long before to let them know that we shall be "among those present." If an invitation should arrive, we shall at once write the Committee that we are provided for and where. We shall cheerfully go where we are sent, no matter how far away, remembering that the United Presbyterians do not live in a

neat little colony around the Church. It may be late evenings, when we reach our temporary home, and we shall not stop to talk too long; our hostess must rise betimes, and we, too, for we don't wish to "stay away from the table till the blessing is asked," as good pastor used to say of those who came late to Church.

THE REAL WORK OF THE CONVENTION!

Suppose we wind up this chat by making a little list of essentials, like our list of clothes, etc, for the trip.

1. Don't leave *ticket* on the bed at home!
2. Don't forget *credentials*. No credentials, no membership in the convention!
3. Go supplied with note-book and pencils, and *use them*.
4. Be in attendance at *every* session, as promptly as possible. This we are in honor bound to do. The precious money of our Presbyterial's expense fund is

sending us. If we do not intend to make faithful use of our time, we have no right to deprive some one else of the opportunity.

The time for sight seeing is *after* the convention.

5. Don't whisper during exercises. Write a note, if necessary. A buzz of conversation is distracting alike to speaker and to would-be listener.

6. At all devotional services, be silent and reverent, "Visiting" even during a delay is unfitting the sacredness of the hour.

7. A note to our hostess, to tell her how we have appreciated her hospitality. It seems absurd to make a memorandum of this, but really, sometimes in the flurry of getting home, we do forget.

Here's hoping for the best Convention ever!

JENNIE B. WALLACE,

Recording Secretary, Women's Board.

FACTS ABOUT ABYSSINIA.

Abyssinia is an independent monarchy, ruled over by Ras Tafari. Abyssinia is about as large as France and Germany combined. Capital: Adis Ababa with a population of 100,000. Population of entire country about 12,000,000. Religions: About 2,000,000 of the population is Coptic Christian, about 8,000,000 is Pantheistic Pagan, and the remaining 2,000,000 people are Animists belonging to the slave class. Occupations: The majority of the people live scattered over the country or in small villages and live by tilling the soil they raise corn, potatoes, wheat, barley, peas and beans. They also raise a goodly quantity of cotton from which the women spin and the men weave a coarse fabric worn by the people.

Great herds of cattle are raised, also the short hair fat tail sheep.

A great number of the people are employed in carrying produce from one place to another as there are no roads or other means of transportation of goods than on mens heads or on the backs of mules.

Exports: Abyssinia is not keen on commerce but she does export hides, beeswax and coffee.

Imports: Unbleached muslin, salt, cotton blankets, soap, small quantities of tea and sugar.

Languages: The Amharic is the written and official language though only a small proportion of the people can read and write. The Galla is spoken by the vast majority of the people.

Natural resources: The soil is very fertile, there are gold and iron mines. Great forests of wonderful old trees and many other things not yet known about.



THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-offering Secretary.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

TRUE SERVICE.

Just a song, but the voice of the singer
Sang a message sweet from above,
As it went to the heart of a stranger
With the song of Jesus' love.

Just a thought, gleaned from God's book of wisdom,
But it fathomed the darkest night,
When it brought to a sad grieving mother
Clear visions of heaven's own light.

Just a small act of kindness for others,
Like flowers in the King's highway,
Which blossoms and kindle sweet fragrance,
And help make God's sunshine each day.

Just a hand-clasp to cheer some weak brother
Thus fulfilling that wise decree,
Inasmuch as you do to another,
Christ says, "Ye have done unto me."

Just a step toward the light, tho in weakness,
Just strength for one day at a time,
And commonplace duties will brighten,
When done in His service divine.

Just an every day life for the Master;
Just doing the "next thing" always;
And then at the close, our service complete,
We are crowned forever and aye. Selected.

THANK-OFFERING BOXES.

Do you have one? Where does it stand? Can you see it each day? Has there been a whole year that you had nothing for which to be thankful? Has there been one day or hour that God has not blessed you? His blessing to us are continually, but so often we do not see these as blessings. There is nothing so good to clear our eyes of selfishness and make us see the giver as the THANK-OFFERING BOX. The box explains itself and proves a blessing to each user. If you question this statement just try it for one year then write to your secretary and tell your experience.

In going over the reports of societies we find many more societies used the boxes the last year than of any year previous. Some societies report that they do not use the boxes. To those we say "GIVE IT A TRIAL." Order boxes from 905 Publication Building, 209 Ninth St, Pittsburgh, Pa.

POSTERS.

Many secretaries have written about the new poster. Their societies have given it a place of prominence in the room where the monthly meetings are being held and it is a reminder of the work and of their part in doing more this year. The poster is for all societies, Women's, Young Women's and Juniors. Is printed in three colors. The lettering is in black while the boxes are in the society colors, blue for women and young women and pink for the Juniors. If your society has not ordered its poster do so today.

FOR MAY'S MISSIONARY MEETING.

No. 5.

Ye ought to support the weak and to remember the words of the Lord Jesus—It is more blessed to give than to receive, Acts 20:35.

1. Give amount of first Thank-Offering.
2. Give amount of last years Thank-Offering.
3. Give amount of the total Thank-Offering.
4. What use is made of the Thank-Offering?
5. How may we find more joy in giving?

"We praise thee, O God!
For Thy spirit of light,
Who has shown us our Savior
And scattered our night."

The answer to many of the questions in the monthly meeting programs are found in the History of the Thank-Offering. If you do not have this leaflet send for it to the Thank-Offering Department. The amount of 1922 offering and the disbursements can be found in the July number of Women's Magazine.

THANK-OFFERING BEARERS AT THE LOS ANGELES CONVENTION.

In a letter to the secretaries of presbyterials we asked that one of their delegates to the coming convention be

named to act as bearer in the thank-offering service. We have heard from very few. No doubt it is because the delegates are not elected until the spring presbyterial. As soon as this appointment is made please notify your General Secretary.

We are planning and praying for a service worthy of the thirty-fifth anniversary of the Thank-Offering work. Each presbyterial will have a part in this service. You can help by sending the name to us.

As we think of true service we realize that it is faithfulness each day. We serve our Master as we are faithful in our every day living. We so often excuse ourselves from any other than our every day home duties by saying God wants us to do these things. We do not realize how much we can do for Him in our homes and by our influence in our circle of acquaintances. If we spend all our time on our selves we are selfish but when we give a part of our time for others we are cultivating the helpful spirit. One way that we can help others and bring joy into their lives is by interesting them in our missionary societies. As we study different peoples their needs and customs, their religion and their lives we are each one enriched.

As we contrast the lives and conditions of those knowing Jesus Christ as their Savior with those who know Him not we are ready to praise Him for his goodness to us. If we do not give a little of our time in interesting others in the missionary societies we are depriving them each of a real blessing. In counting your blessings have you counted our own society as a blessing? If you have not lead others to see the things they are receiving from Him the giver of all our gifts we have been selfish. The thank-offering has been a joy to all the givers. We have been able to see the good hand of our God daily. What joys we would have missed if this love offering was not given. With each placing of a coin in our boxes, a prayer goes up to the father. A prayer of thanksgiving for His goodness, we recognize Him as the giver of all gifts, and then a prayer of interces-

from the different Boards of our Church. may count the thank-offering as so many dollars and cents but the most important part can not be counted. The spiritual blessings are beyond repute. In these early days of the new year let us be busy in interesting others in His work and proclaim the joy we have received in our service to Him.

THE THANK-OFFERING.

Before the women's work had been organized five years there came a call. There was not enough money coming in to their treasurers to carry on the work. The cry went over the Church Retrenchment, Retrenchment unless the needed funds come. The women always loyal and each taking her part in the work of the congregations, began to pray the Lord for some way that they might help to maintain the work being done by the different Boards. One plan after another was suggested but the plan adopted was that of the Thank-Offering.

It originated with Mrs. Eliza Clokey, wife of the Rev. Joseph Clokey D. D., Springfield, Ohio. Mrs. Clokey was an aged mother, laid aside from active service by sickness. While unable to perform the usual duties, she spent her time in prayer and planning for the extension of His kingdom. God honored her devotion by giving her the plan of the Thank-Offering. Her plan was to have an appeal issued from the Women's Board asking the members of the women's missionary societies, then numbering 16,000 to give \$1.00 each, over and above her usual contributions to her society as a Thank-Offering to the Lord. To be presented at the annual meeting of the Women's General Missionary Society to be held in Washington, Pa. In January of 1888 her plan was submitted to the President and Secretary of this society and through them to the Magazine Committee at Xenia, Ohio. This Committee presented the plan to the Women's Board at Pittsburgh, Pa., and as a result, the following report of the Secretary was published in the

March, 1888 number of the Women's Magazine. In response to suggestions, the Board authorizes an appeal to the women of the Church for a thank-offering of \$16,000 for missions. The following is in part the appeal which was published in the Church papers of March 29, 1888.

"To the women of the United Presbyterian Church, in the March number of the Women's Missionary Magazine the Women's Board authorized an appeal to the missionary societies and mission bands throughout the Church for thank-offerings to be sent through the Presbyterian delegates to the Women's General Missionary Society, to convene at Washington, Pa., May 8, 1888. The sum asked for is \$16,000 and can be fully raised if the members of the congregational societies will but average one dollar each. Let the days and hours between this and the 14th day of April, the day set for the "feast of ingathering" be spent in prayer to God to direct us what He would have us each one to do. "To whom much is given of him much shall be required." "Freely ye have received, freely give." "Let our gifts indicate that we seek first the kingdom of God" and if given with hearts full of love and accompanied with prayer who can estimate the blessed results? Let this be a testing time by the women and children of our Church, and see if the Lord will not pour out abundant blessings, not only on our annual missionary meeting, upon each donor, (be her gift large or small), upon the gifts as they are given into the Lord's treasury, but upon our Church at large. Let these "praise-meetings" be universal and of fuller consecration to the Lord's work, and they will influence for good the whole future of our societies and lands, besides bringing honor to His name whom we serve. As to the methods of conducting these "praise meetings" circumstances will necessarily control. But we would suggest that the concerts of prayer and praise be held from two to four p. m. April 14th, the first hour to be spent in conference and prayer, and the second, in praise and gathering the "Thank-Offerings." Invitations,

either written or printed, should be sent to all the women and children in the congregation, be they members of societies or not. With each invitation sent in envelope marked "Thank-Offering," in which may be placed with the gift, a text of scripture, a word of thanks, a brief prayer, or the special blessing noted for which the gift is given. After the envelopes shall have been opened at the meeting and the names read, *or not*, as desired, (but not the amount of the individual gifts) let a silent prayer of consecration go up from each heart for God's blessing to accompany the gifts, and close with a joyful Psalm of praise. Where it is practicable it might be well to hold an evening praise service for the entire congregation, in order that the men of the Church too, may gain a blessing. Why cannot our United Presbyterian Church observe the second Saturday of April as were the three annual feast days of the people of Israel? "Come and let us enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name."

(Signed) Miss Mary Clokey, Pres.

Miss Sallie McDowell, Sec'y.

Many prayers had ascended to heaven for help in this time of dire need. The congregations over the Church held their "thank-offering" service and these were sent through their Presbyterian delegates and presented at the first Thank-Offering service at the meeting of the Women's General Missionary Society at Washington, Pa. The first service was held on Thursday afternoon, May 9, 1888, and was presided over by the president of the Convention, Miss Mary Clokey. Following a service of prayer and praise the roll of the Presbyterials was called, in response the delegates went to the front, and placing their offering upon a table, repeated appropriate verses of Scripture. The first offering was given by 143 societies, two congregations, and fifty-one individuals, amounting to the goodly sum of \$5,919.-20. During a conference which followed this offering a motion was made and adopted, that the Thank-Offering be made an annual feature of the conven-

tions. At each convention since a Thank-Offering service has been held. The work of keeping the Thank-Offering department of the Women's General Society moved prominently before the people, and of sending out, free to societies, Thank-Offering boxes, envelopes, literature, etc., was early in 1892 given in charge of the literature committee of the Women's Board. Two years later the chairman of the committee, Mrs. Mary Clokey Porter, reported at the Omaha Convention that the work had grown to such proportions as to require each to be placed in charge of a secretary who could give her full time to the work. Accordingly early the next year the work of the literature committee was divided, Mrs. Anna R. Herron becoming secretary of Literature and Mrs. Mary Clokey Porter, Secretary of the Thank-Offering. The Thank-Offering boxes, were first sent out in response to an order from the Women's General Missionary Society at Philadelphia, Pa., in May 1892. The following action was taken: "The year 1893, being the tenth year of our existence as a Woman's General Missionary Society, it was suggested that we celebrate in some special way the tenth year of our organization, and to give form to the suggestion the following resolution was adopted: 'Resolve, That in special recognition of the guiding hand of our heavenly Father in these past nine years, and that we may do still greater things for Christ and His cause in the future, we do hereby pledge ourselves during our decennial year: That each one of the present membership, numbering 20,692, make an effort to contribute one extra penny a day toward a Thank-Offering of \$75,000 to the Mission work of the Church.' Plans were discussed regarding the best and most convenient way to provide for the daily accumulation of the Thank-Offering Fund, and it was decided by Convention to authorize the Women's Board to secure Thank-Offering boxes and send them out gratuitously to the women of the Missionary Societies, and to all others who might desire to use them. Within ten days after the close of the Philadelphia convention an order

was given for 25,000 boxes, which number, because of the demand, was afterwards increased to thirty-three thousand. These little "silent reminders" of God's goodness met with such kindly reception in the thousands of homes throughout the Church and proved to be real "blessing boxes," to all who used them. The amount of the Thank-Offering in 1893, the first year the boxes were used, was \$37,027.88, an increase of 27,944.90 over the offering of the previous year. The "blessing boxes" have been in use in each year since. All who use these testify to their helpfulness in reminding them daily of the very many blessings in their lives. When the time of "ingathering" comes it is a real joy to open the boxes and present the offering. Not only have our societies at home presented their love offering at the annual Thank-Offering service but also the societies of our mission fields of Egypt and India. The earnestness and faithfulness of many of these, give us at home renewed reason for thanksgiving. Many of these ask for the privilege of giving a special thank-offering because of some special blessing they have received from God's hand. Their thank-offerings are disbursed in their own fields and as they do not go through the hands of our general treasurer, are not included in the total for the year but are in addition to it. Each year the offerings, large and small, from rich and poor, old and young, have met together in the Lord's treasury, each gift doing its part making the grand total.

The call for the first offering having been for direct mission work, the Women's Board each year at its first meeting in June, after deducting the amount of Life Membership fund and the few designations, disburses the remainder to the different mission departments according to their needs. The total amounts disbursed are as follows:

To Home and Indian Missions.....	\$226,486.06
To Freedmens Missions.....	338,152.64
To Parsonage Fund.....	121,337.32
To Ministerial Relief.....	9,448.65
To Foreign Missions.....	773,437.70
As Designated.....	260,794.64

Total\$1,729,657.01

From the first Thank-Offering given in 1888 to the present time, God has manifestly set His seal of approval upon this form of gift worship. So carefully has He guarded it about, that it has in no way interfered with the giving to the Lord's cause through other departments of the Churches' work, as figures prove. Instead it indicates that the giving of gifts of gratitude through the Thank-Offering boxes has been used of God as an incentive to a more regular, systematic and liberal giving through the Church. Like a powerful magnet, the movement has drawn to itself the very best that is in the nature of the givers, and has brought them into such

close touch with their God that they can praise Him for all that comes into their daily lives. The women and children of the United Presbyterian Church began thirty-five years ago to erect a monument of gratitude to the glory of God. Year by year another course is added. God has added His blessing to each year's service. Shall we not build this Monument of Gratitude still higher? As long as God continues to pour out His rich blessings and tender mercies upon His people so long will there be abundant reason for gratitude, and as long as there are souls in the world unsaved, there will be need of proving our gratitude by gifts to Him.

LIFE MEMBERSHIP

SENIOR LIFE MEMBERS.

At \$25 Each

Beginning January 15, Ending March, 15.

- 792. Stella Graham, Pittsburgh, Pa.
- 793. Mrs. Albert Flick, Los Angeles, Calif, by Ladies of the W. S. of 49th St., U. P. C. Los Angeles.
- 794. Mrs. M. I. Harper, Pittsburgh, Pa.
- 795. Mrs. Jane Saulters, by W. M. S. of 2nd U. P. C. Buffalo, N. Y.
- 796. Mrs. Sarah E. Zimmerman, Valencia, Pa.
- 797. Mrs. J. Ralph Neale, New Wilmington,

- Pa., by her mother, Mrs. R. B. Patton, In memory of Mrs. Anna Patton Wilson.
- 798. Mrs. J. C. Bull, Toledo, Ohio, by Julia B. Uchityl.
- 799. Mrs. S. F. Gibson, by Mary Alice Tinkhane.
- 800. Mrs. Sylvia Kyle Gearhiser, Waldo, O., by daughter, Marguerite Kyle.
- 801. Sarah E. Wood, S. Burgettstown, Pa. In memory of her mother, Mrs. Sarah McCartney.
- 802. Mrs. Emma R. Riddle, McKees Rocks, Pa., by Mrs. Ella Walker.
- 803. Mrs. Hannah M. McNeilly, Dormont, Pa.

WOMEN'S GENERAL MISSIONARY SOCIETY.

OFFICERS OF CONVENTION TO BE HELD AT LOS ANGELES, CALIFORNIA, JUNE 16-20, 1923.

- President: Mrs. A. J. Randles, New Castle, Pa.
- First Vice President: Mrs. Ella Jordan, Seattle Wash.
- Second Vice President: Mrs. J. G. McCrory, 246 W. Waldo Ave., Riverdale on Hudson, New York.
- Recording Secretary: Miss Lillian Robertson, 124 Audubow Ave., New York, N. Y.
- Treasurer: Mrs. J. B. Hill, 1931 Denniston Ave., Pittsburgh, Pa.

Local Committee: Chairman, Mrs. J. P. Tracy, 808 W. 9th St., Los Angeles, Cal.; Mrs. H. W. Crabbe, 1135 W. 30th St., Los Angeles Cal.; Mrs. W. E. McCulloch, 842½ S. New Hampshire Ave., Los Angeles, Cal.; Mrs. C. E. Alexander, 2324½ W. Washington Ave., Los Angeles, Cal.; Mrs. J. C. Dunwoody, 5007 Marathon St., Los Angeles, Cal.; Mrs. J. W. Ashwood, 1403 N. El Molino Ave., Pasadena, Cal.; Mrs. J. G. Kennedy, York Blvd. and Glassel Ave., Los Angeles, Cal.; Mrs. C. P. Kirk, 1822 S. Kingsley Drive, Los Angeles, Cal.; Mrs. J. C. Reiter, Sec., 942 S. Central Ave., Eagle Rock, Cal.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."

AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETWEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922-1923.

Pasurur Girl's Boarding School, India. Support asked, \$4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary. Spokane, Washington.

Amount asked, \$2,440. Total askings, \$6,764. Each society is asked to contribute at the rate of \$1.00 per member.

NEW YOUNG WOMENS SOCIETY.

Allegheny Presbyterial—Forest Ave.
Belle Christo Missionary Society—14 members; Pres. Miss Clara Morris.

THE YOUNG WOMENS SPECIAL FUND.

We are glad to report March 1st nearly four-hundred and fifty dollars more for the special than last year at the same time. May we reach our goal.

There is need that our societies recognize more and more that we are responsible for our share of the whole work of the W. G. M. S. Sometimes embarrassment to a presbyterial is caused when the salary fund has not quite reached the full amount. While the Young Womens Societies are responsible for the upkeep of the Young Womens Special fund, (which is regular work and not a new object in the sense that it is just being assumed by the W. G. M. S.), yet this does not absolve them from helping with the salary account, if their help is needed. Every little helps you know.

Again, the regular mission departments and all other planned for work should be regularly supported by the Young womens societies. It is twenty years since this department was created. It is firmly established and fairly well developed to say the least, so should be happy to share "in the heat and burden of the day." May each society enter into its heritage and make good.

"LIFE ONLY" OR "LIFE PLUS?"

This is the time of year when the buds are near bursting, the grass showing up greener every day, and the spring flowers coming into their rich colors. These are a proof of life, a continuance of existence. They represent mere life.

Our schools offer an illustration of a further development of life. Much is made of physical prowess. Athletics seems to be the line in our many schools which gives them their name, and according to their record in this particular line are they able to list few or many students. There is also much attention paid as to whether or not a long list of electives is possible. The degree of a specialist is the one coveted.

After the grades, approved or par excellent, are named and the sheepskin is in possession, the career looms into sight and is soon entered upon. And all of this means just "life only" if nothing but physical and mental ability have been acquired.

A well known writer has pointed out the present day tendency of exalting material things, surely not higher than mind, to the exclusion of idealism. In architecture it is office buildings, not cathedrals. In literature, journalism, not literary genius. In man is it physical and intellectual minus the spiritual. The creature is placed on the throne. The man created in God's image is forgotten or relegated to the junk heap of old-fogey-ism.

With the creature it is yard sticks, weights, dollar and cents. He exists on the plane of body and brain. This means "life only." But with the man created in the image of God, soul is master of body and brain, matter and mind, and he realizes something of the purpose for which he was created. When he can say, "I come to do Thy will;" when he appreciates in a sense the distance between God and self and humbly seeks to be like Him; when his ideal is made up of "truth honor, virtue, faith and

love," then is he assured that "life-plus" is his.

Perhaps in missionary societies too much emphases has been placed on the material. The yard-stick-dollar-and-cent method has prevailed too strongly. Mere intellectuality may have assumed too important a place. The soul, maybe, has been cramped or altogether strangled. It may be that so little spiritual power has pervaded the meetings that an entire stranger might mistake it for a secular organization.

Failure to carry through successfully a year's work in the missionary society causes many reasons to be given to justify the membership. It was indifference or uninteresting programs, lack of time or so many other engagements and so on. It may have been because the society exalted the material only, striving to accomplish with body and brain what was intended for the soul to do; aiming to develop "life only" and expecting the reward due to "life-plus."

As Christians we need to examine our lives and to study our motives. We need to realize that missionary and other Church organizations cannot prosper on "husks" any more than the prodigal could. The Church and its agencies are, or should be, spiritual success comes only in God's way. "Not by might nor by power but by my spirit saith the Lord of Hosts." "Life plus" leads one to say, "I shall be satisfied when I awake with Thy likeness."

IDA B. LITTLE.

FOR THE SECRETARY OF YOUNG WOMEN.

One of our secretaries, Mrs. H. P. Haley of San Francisco Presbyterial, gives a plan which may prove a stimulus to some presbyterial secretary in presenting her cause to her constituency. Draw a map of your state (or if you prefer, of that section in which your work is located). Indicate each congregation by a large square. In this square, place the number of women in W. M. S. Indicate the W. M. S. by a colored seal. Use a blue seal for the Y. W. M. S. and a pink seal for the Juniors, stating number of members in each organization.

Perhaps there are just the W. M. S. and the Juniors. Indicate between the two how many girls and young women there are allied with no missionary organization and explain how necessary it is to bridge this gap.

Mrs. Haley also sent out to each Y. W. Society a questionnaire as to number of members, character of programs, contributions, and representation in the coming presbyterial and a few others, eleven in all. She also sent a list of questions to each congregation having no Y. W. Society asking for the number of girls and young women eligible to such a society, reasons for or against having a Y. W. Society, six questions in all.

Perhaps a little work on your part may help some congregations to take stock. It may thus find some very good material hidden away which if brought to view may prove invaluable to its growth and development.

MONMOUTH—THE FORERUNNER OF STERLING.

In looking forward to the National Young Peoples Convention which is to meet in Sterling Kansas, July 25-29, we, as young people, are promised a great meeting.

The anticipations for it could not be so great were it not for the realization of what a young people's convention really is. Doubtless the wide spread interest throughout our Church in the next convention is due largely to the remarkable one held in Monmouth last summer.

In the Monmouth convention, rich with Christian experience and inspiration, the theme kept before us was Christ's changeless challenge, "Whom shall I send?" Many were made to realize as never before that their responsibilities as true followers of Christ cannot be shifted to others and each must be willing to answer, "Here am I, send me." The large number of delegates was itself an inspiration and showed the Church that the young people are really alive and wanting to be of real service.

The leaders and speakers were among the best; the ideals and truths set forth by them were incentives for better living. As for the social feature of the

convention, who has forgotten the athletic contests, the many receptions and plans made for the enjoyment of the delegates as well as the many expressions of Monmouth's hospitality.

The convention of 1922 is now a thing of the past, but in anticipating the Sterling convention we are hoping for even better things. With the cooperation of our many societies and the splendid leaders who have promised to take part in the program, the general committee is working and praying that the coming convention will be the greatest in the history of our Young People's Organization.

Remembering the motto for Sterling, "Launch out," and putting it into practice, will assure a convention second to none. We will have the pleasure of coming again to the home of one of our Church colleges and Sterling is famous for her great hospitality.

We have the promise of Mr. E. P. Gates, a layman greatly interested in the young people's movements, that he will be on the program and that alone promises much for the convention. Other outstanding speakers will be announced soon and these will insure a splendid program.

We have reports from different presbyteries which show that they are keenly interested and are planning already to

send as many delegates as is possible, and this promises well for a splendid attendance. We have the promise from the local committee at Sterling for an excursion into the world's greatest salt mine, which along with social attractions insures a splendid good time.

After the convention closes, the excursion rates giving us a stop-over in Sterling will take us on a tour through Colorado, which will be conducted by Mr. Carl C. Dittmar. Here many of the awe inspiring wonders of the great west will be seen.

Young people of the United Presbyterian Church, where can you go to find a vacation that offers more of an outing in the way of recreation; education and inspiration? No society will want to miss out on these good times so plan now to be represented at Sterling. Let's all "Launch Out" into greater activity.

Watch the Church papers for further information.

SARAH MELOY,

Member of Y. P. C. U. General Com.

Note:—We are glad to give a little space to one of our newly elected missionaries to throw the challenge to other young people. May many follow in her footsteps into the world's great harvest field ripe unto the gathering.

Posters At Los Angeles.

GREAT INTEREST HAS BEEN SHOWN IN THE POSTER EXHIBIT AT THE W. G. M. S. THE PAST FEW YEARS. THEY HAVE IMPROVED IN BEAUTY AND ADVERTISING VALUE.

SEND ALL POSTERS FOR W. G. M. S. AT LOS ANGELES NOT LATER THAN JUNE 1 TO MISS EFFIE LOGAN 808 WEST 9TH ST., LOS ANGELES, CALIFORNIA. WRAP SECURELY AND MARK PLAINLY BOTH ON THE POSTER AND WRAPPER WHERE THEY ARE FROM AND IF THEY ARE TO BE RETURNED SEND POSTAGE.

KATE HILL.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

MAGAZINE "SHOWER BARREL"

Previously reported	\$97.00
Juniors South Ch. Youngstown, O.	2.00
Juniors West Allis, Wisconsin	10.00
Juniors Savannah, Ohio	1.00
Juniors 1st Ch., Vandergrift, Pa.	2.00
Juniors Cadiz, Ohio	1.00
Juniors 1st Ch., Portland, Oregon	1.00
Juniors Ingram, Pa.	5.00
Juniors 1st Ch., New Castle, Pa.	1.00
Juniors Pigeon Creek, Pa.	2.00
Juniors Moline, Illinois	1.00
GRAND TOTAL	\$123.00

In addition to the above contributions to the fund there were given two subscriptions: one from the Mary J. Campbell Junior Mission Circle of Monmouth, Ill., sending Everyland to the McKelvey children in India, \$1.75. The other one from Mrs. A. M. Pardee, Vermilion, South Dakota, sending the Youth's Companion (\$3.00) to Mrs. W. D. Mercer, India.

The subscriptions sent are as follows:

- 15 Little Folks
- 20 Youths Companion
- 8 St. Nicholas
- 5 American Boy

48 sent to 43 homes of missionaries and 5 schools.

Names of Missionaries to whom magazines were sent:—

- Mrs. R. E. Ayers, India.
- Mrs. J. G. Martin, India.
- Mrs. E. E. Campbell, India.
- Mrs. J. H. Colvin, India.
- Mrs. E. V. Clements, India.
- Mrs. S. C. Picken, India.
- Mrs. W. McKelvey, India.
- Mrs. J. H. Stewart, India.
- Mrs. A. M. Laing, India.
- Mrs. J. A. McArthur, India.
- Mrs. P. A. Miller, India.
- Mrs. R. R. Stewart, India.
- Mrs. W. H. Ross, India.
- Mrs. W. H. Merriam, India.
- G. B. S. Sangla Hill, India.
- Mrs. H. M. Matthews, India.
- Avalon High School, India.

- Mrs. H. B. Gephardt, Sudan.
- Mrs. D. S. Oyler, Sudan.
- Mrs. P. J. Smith, Sudan.
- Mrs. C. B. Guthrie, Sudan.
- Mrs. G. A. Sowash, Sudan.
- G. B. S. Khartum N. Sudan.
- Mrs. J. K. Quay, Egypt.
- Mrs. H. J. S. Buchanan, Egypt.
- Mrs. Dalton Galloway, Egypt.
- Mrs. J. A. Pollock, Egypt.
- Mrs. R. T. McLaughlin, Egypt.
- Mrs. R. W. Walker, Egypt.
- Mrs. W. W. Hickman, Egypt.
- Mrs. C. A. Owen, Egypt.
- Mrs. N. B. Whitecomb, Egypt.
- Mrs. R. G. McGill, Egypt.
- Mrs. R. R. Scott, Egypt.
- Mrs. H. E. Philips, Egypt.
- Mrs. J. W. Baird, Egypt.
- Mrs. F. C. McClanahan, Egypt.
- Mrs. R. S. Roy, Egypt.
- Mrs. W. T. Moore, Egypt.
- Mrs. N. D. McClanahan, Egypt.
- Mrs. F. S. Thompson, Egypt.
- Moneera Finley, Egypt.
- Mrs. R. W. Caldwell, Egypt.
- G. B. S. Luxor, Egypt.
- Mary Clokey Porter G. B. S. Egypt.
- Miss Ruth Beatty for Sayo, Abyssinia.
- Mrs. T. A. Lambie, Abyssinia.

All the magazines above listed will run for the calendar year of 1923. Any family not receiving the magazine sent will confer a favor by sending word to Mrs. I. H. Milliken, 205 Lexington Ave., Aspinwall, Pittsburgh, Pa.

We trust that every missionary family, having children under fifteen years of age, now on the field, have been included in this distribution of this fund. If any have been omitted we are sorry but the necessary information was not available and we have had to do the very best we could with the list we had.

Unless some one will volunteer to take up this work for the coming year of 1924 the "SHOWER BARREL" fund will have to be closed.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

The annual meeting of the Council of Women for Home Missions and The Home Missions Council was held in Atlantic City N. J., Jan. 17th to 19th. Twenty eight denominations are represented in the two Councils. About two hundred delegates were present, from sixty three boards. Among the important reports read and discussed were the American Indians; the work for the Blind in America; the Immigrant; the Mormons; the Jews; the work among Farm and Cannery Migrants; the Cities with their industrial problems and foreign population; and the Rural communities. These are only a few of the many home mission problems discussed, but gives some idea of the scope of the work of these two Councils. Mrs. Campbell, Mrs. Sands, Mrs. Wilson and the home secretary had the privilege of attending this meeting.

At the request of Colorado Presbytery Miss Elizabeth McMillan was appointed to work in Pueblo, Colo. This congregation being without a pastor. Many will remember Miss McMillan as the efficient missionary in Rock Island, Ill., and as matron at Frenchburg, Ky. Pray for her as she takes up work in this congregation.

Miss Ruth Findley has had charge of the work in Boulevard congregation Denver, Colo., since Oct. 1920. Rev. Mr. Deitz took charge of this congregation in Feb. Miss Findley writes all departments have taken on new life since the coming of a pastor.

Mrs. Little reports thirteen new members received into the Italian Church Los Angeles, Cal. These represent six new families.

The West Side Mission, Alliance, O., is no more. This work was begun by Miss Sallie Dickey, but since Aug., 1921 has been in charge of Miss Ella Montgomery. The new First Church will be dedicated April first. By that time the two Sabbath Schools will be merged. Rev. Mr. Peacock has just closed a three weeks campaign. Miss Montgomery writes "almost one hundred signed cards for our Church, and we are rejoicing now that we have had a blessing."

FRENCHBURG NOTES.

March 6 1923.

The Weather

There are marked changes in the weather here. Two weeks ago the thermometer registered two degrees (two inches, little Billy Bailey put it) below zero which was the coldest weather of the winter. Snow balling and skating were the popular sports for several days.

This is a rainy day but rather warm and spring-like.

The blue birds and Kentucky Cardinals that must have found shelter in the thick branches of the pine trees so common here are again in evidence.

"Old Clothes"

The "Old clothes room" continues to be quite a place of interest, and so long as the supply keeps up these will be the demand.

Our Church people have been very generous in their donations of clothing—underwear, coats, shoes etc. The committee has been untiring in the works of unpacking, sorting and marking these clothes, ready for the weekly salesday, Saturday.

Any clothing that can be used at the dormitory is always reserved.

Campus

The Campus is quite a thoroughfare, between the time of the ringing of the first and last school bells, with the throngs of boys and girls coming from the town, and some from the country districts. There has been quite an increase in the attendance during the last month.

Literary

Just drop into Literary (which meets semi-monthly) some evening.

The carefully prepared papers of different kinds; the declamations, debates, songs, etc., would be sufficient evidence that thorough work is required by qualified instructors.

The people of the community manifest a great interest in these meetings, as there is always a large attendance.

Dormitory

The dormitory is quite crowded. An additional table was placed in the din-

ing room last week and there remains but little room space for those who still contemplate coming.

"The Church"

First Ohio Presbytery can count on one little branch which is remote but very faithful in the discharge of duty.

During the school term the Sabbath School has an attendance of about seventy with offerings in keeping. We have the best of preaching of the real orthodox type.

The meetings of the Y. P. C. U. are held on Thursday evening and take the place of the regular weekly prayer meeting. It is very encouraging to hear our boys and girls take part as ably as they do.

At the last meeting there was an attendance of seventy-five.

We believe that the work in Frenchburg will bear fruit years hence, if the present results do not seem as encouraging as we should like.

Pastor and Superintendent

Mr. and Mrs. Giffin and little daughter Margaret are at Cedar Creek Tenn., where Mr. Giffin is assisting in a two weeks series of evangelistic meetings.

We learn that the spirit of the meetings are good.

We miss Mr. and Mrs. Giffin very much, but are glad that another field is receiving the benefits which must accompany any work in which they are engaged.

Thanks

It is a little late, but this is perhaps our opportunity to thank our good people for their generous donations at Christmas time.

The matron wishes to express her thanks for the shower of Christmas Cards received not only from personal friends but many of them representing different Young Women's Societies.

MRS. MARY E. MAGEE, Matron
Young Women's Special Worker,
Frenchburg Dormitory.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Rev. R. H. Barr of Warm Springs reports 70 pastoral visits, 9 preaching services, 6 Prayer meetings, 4 Sabbath School sessions, 1 Missionary meeting and 1 Temperance meeting. The offerings for the month were \$19.71.

The good interest of the children continues. One of the girls who united with the Church last May died last Sabbath after a long sickness. Just before she died she said a voice called her and she said she was ready to go.

Rev. R. H. Barr has been appointed to represent the Indian work at the Los Angeles W. G. M. S.

Rev. W. A. Matthews of Simnasho reports an average attendance for the month of 44. Preaching services 4, Sabbath School sessions 4.

We have had a long, disagreeable winter. We shall be very glad when spring comes and the mud and snow and cold are gone. Sometimes we have had snow so deep that we could scarcely get out. Then we have had such cold weather that man and beast suf-

fered. Next would be rain and mud, the latter so deep that a horse could hardly wiggle through.

Many of our Indians were engaged during the month repairing a bridge over the Warm Spring river which had been wrecked by the floods of January. It took these beyond the reach of the Church and lessened our attendance. Nevertheless the average for the month has been very good.

I had three Church weddings during the month, one of them being a double wedding. We have not had much sickness, though at present we have two very serious cases, both of which will doubtless prove fatal.

Kate Watanza one of our converts died early in the month. She grew very feeble from age. For weeks I visited her every day to see that her needs were supplied. She had no children, no near relatives, and she lived all alone.

How nice it would be if we had a small building near the mission where we could care for our poor sick ones?

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hilland Ave., Pittsburgh, Pa.

Word has just reached us from Egypt stating that Miss Ruth Work expects to sail on March 22, on the *ADRIATIC*, unless the sailing should be postponed, which often happens. She writes that her foot is very comfortable most of the time. It is a great trial to her to be in the hospital as a patient while the Association meetings are going on, but she is resigned and says that she knows that it is one of the all things that work together for good.

Miss Hoyman has been in Tanta Hospital and had her appendix successfully removed.

Mr. Roy went down for an operation which we believe to have been successful, as we have not heard to the contrary.

Miss McFarland expects to have her tonsils removed.

Association meeting closed on the twenty-sixth of February and we are anxiously awaiting the estimates.

Letters from the Sudan report all our workers there in usual health, with Dr. and Mrs. McCleery and baby down in Assiut, where he is recuperating before starting on the long voyage home.

Estimates from India have been received and acted upon by the Board.

We need to be much in prayer over our financial affairs. Just at present we seem to have a good deal of money, but please remember that all New World money is tied up for new enterprises, and that the estimates for the support and upkeep of the established work must be met from regular contributions. Requests for a good deal of new ground and buildings in both Egypt and India will be considered in the very near future. Do not forget that every new building means an increase in the estimate, for property in our foreign fields is just like property at home, the more property we have, the more taxes and repairs will have to be provided for. We must try our best not to get top heavy. That is to say, acquire property with the New World magnificent contributions which will be too heavy a burden to support afterward.

Be much in prayer over the affairs of

the W. G. M. S. Let no one worry about any new plans of Church financing of which you may read in the papers. We have trusted the Lord for almost forty years. He has led us in a marvelous way and blessed us beyond our most sanguine expectations. He is able, He will guide and guard and will allow nothing to interfere with the growth and development of our work so long as we keep faithful and true to Him. We are merely His stewards. It is all His money and His work. Let us continue to trust Him as we labor for the upbuilding of the Kingdom of His Son.

Editors Note—In this connection be sure to read the first page on opening this issue of the *Women's Missionary Magazine*.

* * * *

At this writing nine young ladies have been elected and the correspondence of quite a number of others is being conducted. Pray daily that the Lord will choose those whom we send out, and that we shall be led to make no mistakes in the selections and election of candidates.

Dr. Lambie and his family have all recovered and are anxiously awaiting the date of sailing to far distant Abyssinia.

Let constant prayer be made for the Fortieth Convention of the W. G. M. S., to meet in Los Angeles. For the great majority of delegates the journey is long and weary, over many miles of land and water, mountains and canons. Pray that the delegates may be safely guarded on their way and that the presence and power of the Holy Spirit may be manifest to all.

* * * *

A young girl at New Wilmington, Pa., has been on a weary bed of suffering for many long months. The physicians give her no hope of recovering. She may live, however, as long as anyone, but will never be able again to walk or sit up right.

Most people would give way to despair under such conditions, but this dear young girl has given up her burden to the Lord Jesus Christ. He is carrying the burden for her and as she lies there

on her bed of suffering, she is walking with her Master in spirit and talking with Him; and her face beams with the Sunshine that is not of this world. The Sun of Righteousness is rising in her heart and is shining out through her face, and she writes to Dr. Lambie, "I decided that all the money that I got on my birthday, which was February 14th, I would give for your work in Abyssinia and I would like to give more. I want you to know that I will pray for you and your work and I hope that you will have a safe trip. With best wishes, Your friend."

Do you wonder that our eyes filled with tears as we thought of this consecrated life thinking not of itself, but of others on her birthday?

THOMAS A. LAMBIE.

TESTAMENTARY SECRETARY

On April 28, 1846, a little girl was born in Canonsburg, Pa., and named Margaret Elizabeth Douds. She spent her whole life in her birth place. She was born of Scotch Covenanter ancestry and inherited many of their strong religious principals, so that early in her young womanhood she confessed Christ. She was a woman of strong character and winning, attractive personality, which won many friends. Friends not for a short time only, but friends for life. When quite young she was deeply attached to a young girl friend. In the providence of God this friend moved away to a distant city, but a weekly correspondence was kept up for fifty years, until the friend died one month before Miss Douds passed to her heavenly home on March 19, 1922. She was a great lover of children and they loved her equally well. Her home was a common meeting place for all the children in the neighborhood, and while she was lying quietly in her home, waiting for the last rites to be performed over her body, a beautiful bunch of carnations from the little tots to "Dear Aunt Margaret" was received. She was a constant member of the Chartiers United Presbyterian Church of Canonsburg, almost all her life, and a liberal supporter of that

Church. She had rare musical talent and gathered about her a large circle of students. She was organist for quite a number of years in the Chartiers Church. She was possessed of broad mental ability, so that affairs of state and nation, as well as the activities of the Church, were among her closest interests. She was spared to see that her life long desire, that women might have the right of suffrage, was granted. During the Civil War she was a staunch abolitionist and subsequently became greatly interested in the Freedmens Mission Work of our Church. She is a great loss to every one who knew her. When her will was opened it was found that, after remembering friends and relatives, she constituted the Women's General Missionary Society of the United Presbyterian Church of North America her residuary legatee. The bequest was turned over in full on January 8, 1923, the Board having decided to authorize the executor to turn over the remainder of her estate in cash and in kind. Here follows a list of the securities received:—

63 shares Westinghouse E. & M. Co., com.	
50 shares Tarentum Paper Mills Stock.	
9 shares Union Bag & Paper Corp.	
135 shares Pa. R. R. stock.	
6 shares First National Bank of Pittsburgh.	
41 shares Pittsburgh Lamp, Brass & Glass Co., com.	
42 shares Pittsburgh Lamp, Brass & Glass Co., pfd.	
Valued by Executor at about	\$18,710.00
Cash	5,358.00
Making a total of about	\$24,068.00

as the value of stocks vary from day to day. The disposition of this bequest was left to the judgment of the Board, and to be used for the most needy work that the Board should consider worthy at any time.

Her life was a blessing to many. Her interest and influence in the missionary work of the Church was great. Her works do and shall follow her.

No disposition of this estate has yet been made. It will require very careful and prayerful consideration, the Board

recognizing its great responsibility in carrying out the wishes of this beloved, departed friend.

This story is written as an evidence of our appreciation of her life and work,

and in the hope that many who read this brief narrative will follow her shining example.

Mrs. H. C. Campbell, Charter member of the Women's Board, Pittsburgh, Pa.

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"SPECIAL GIFTS" (Concluded)

These incidents are not unusual, we rarely make them public. They seem so sacred; so much of a matter between the Master and His beloved servants, but now, that there seems to be an idea in certain quarters of our Church that all special gifts should be turned over to one special committee and that it should have the disposal of them all, it seemed wise to write this story and let the readers of the Magazine see how the special gifts come and the disposal that is made thereof.

"From Him cometh every good and every perfect gift." He will see to it that the work committed to the Church will not be hindered.

Let us continue to pray that the Lord will continue to direct and manage His own work in His own way.

Mrs. H. C. Campbell.

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

PARSONAGE REPORT

For the month of December 1922.

Oakland, California	\$ 55.50
Hepburn, Iowa	58.85
Grinnell, Iowa	10.00
Philadelphia, Pa., Twelfth	70.63
Ambridge, Pa., Economy	26.00
Greely, Colorado	580.00
Shedd, Oregon	38.85
Youngstown, Ohio, Lansingville	212.14
Akron, Ohio, Fourth	300.00
Moundville, West Virginia	70.62
Spokane, Washington, Second	82.39
Olathe, Colorado	55.50
Cleveland, Ohio, Brooklyn	82.40
Gary, Indiana	100.00
Assiut, Egypt	388.50
Oneonta, New York	27.75
Seattle, Washington, Olympic Court	75.34
Canton, Ohio, First	69.38
Stuttgart, Arkansas	325.00
Pittsburgh, Pa., Eleventh	159.00
Omaha, Nebraska, South	111.00
Tulsa, Oklahoma	82.40
Oklahoma City, Okla.	30.26
Toledo, Ohio, East	23.55
Kenton, Ohio	75.33

Total\$3110.39

PARSONAGE REPORT

For the month of January 1923.

Albia, Iowa	\$ 69.38
Akron, Ohio, Monroe Memorial	50.00
Oskaloosa, Iowa	51.34
Grinnell, Iowa	45.50
Ambridge, Pa., Economy	26.00
Chicago, Ill., Montrose Ave.	90.00
Cleveland, Ohio, Lakewood	141.25
Woodlawn, Pa.	80.04
Burlington, Iowa	94.36
Roberts, Idaho	27.75
Four Mile, Beaver, Pa.	72.75

Pittsburgh, Pa., Knoxville	141.26
Chariton, Iowa	140.00
Youngstown, Ohio, Brownlee Woods	154.66
Cuyahoga Falls, Ohio	82.41
Albia, Iowa	69.38
Spokane, Washington, First	63.60
Cleveland, Ohio, Second	219.67
Toledo, Ohio, East	23.55
Montrose, Colorado	70.63
Colorado Springs, Colorado	105.94
Barstow Colony, California	41.63
Waterford, Pa.	530.00
Four Miles, Beaver, Pa.	38.25

Total\$2429.35

MISCELLANEOUS GIFTS.

For the months of December and January.

Women's Bible Class, Ellwood	\$ 25.00
Mrs. Hannah Whitehead	50.00
Charlotte B. McArthur	50.00
King's Daughters' Class	6.50
Primary Department, Brooklyn S. S. ...	25.00
Eva A. Torrence	4.36
Westminster Guild	4.00
West Side, Alliance, S. S.	5.34
M. Irene Jury	5.00
Mary J. Erwin	5.00
South View S. S.	3.27
Milroy Y. P. C. U.	50.00
Friend of Missions	50.00
Traer Congregation	5.00
S. S. Third Washington, Pa.	12.00
Junior Workers Association	15.00
Belle Center S. S.	1.00
Henrietta Cowden	7.50
Try Circle Class, K. C., Mo.	5.00
Palisade Avenue S. S.	22.12
Mr. and Mrs. W. D. Lee	25.00
A friend, Erie, Pa.	10.00
Ida Woods	5.00
Total	\$391.09

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilksburg, Pa.

This winter has been particularly hard on those susceptible to cold and the conditions prevailing in our latitude in this respect, has not escaped the people who represent our Freedmen's Missions.

Our Hospitals have been busy places this season. In addition to the "flu" they have been called upon to perform a number of operations more or less serious.

A letter from the superintendent of the "Robinson Memorial" at Millers Ferry reports a month of hard work, which was what she wanted. An old colored woman between 80 and 85 years of age, who had a stroke of paralysis more than twenty years ago caused by a severe burn, was brought to the Hospital to have one of her legs amputated. The operation was successful and she is improving right along. A man was brought in with a very bad arm from a steel bullet. He was operated on and he too is showing improvement. Then our nurses are called to do community nursing and from all reports their services are much appreciated. The total number of persons served during the month was 29.

Our Eliza B. Wallace Memorial Hospital at Knoxville served 92 patients, had 5 major and 3 minor operations. A number of nice donations of supplies have been received. The sheets that came from the W. M. S. of 2nd Xenia were much appreciated because they were made long enough to cover both the head and the foot of the mattress, which in hospitals is a "consummation devoutly to be wished."

They have now a fine supply of bedding, but there are other articles of equipment needed, wash cloths, spreads and some soiled linen receivers. Societies wishing to contribute more than the things mentioned above it will do well to write to Miss Helen Ferguson the Supt. and she will give any information desired.

Two rolls of carpet, sent from the Aid Society of the 1st North Side, Pittsburg, were delayed in delivery, because they were received first at the Knoxville

General Hospital. Any thing intended for our hospital should be addressed either to the Eliza B. Wallace Memorial Hospital or Knoxville College Hospital, in order that there be no delay either in the receipt of goods or the letter of thanks, which the superintendent is anxious to write.

At the Jubilee Hospital, Henderson, 26 persons were treated. This number included 2 community calls. There were 6 major and 3 minor operations and the month was closed with a neat balance in the treasury.

Dr. John A. Cotton reports the receipt of several boxes and a few barrels of second hand clothing for the boys who lost their things in the two fires they had at Henderson last fall. These contributions were acknowledged with the deepest gratitude. Every article sent helped to relieve the need caused by the fire. From the help thus received they have been able to go on with the work without a single break and their hearts were encouraged as they realized the interest shown by the northern friend. The students were cheered, also, as they noted how many had thought of and provided for them. The school enrollment is 516, most of them day students.

Miss Josie Warren, for a long time, the domestic science teacher here, has been chosen by the Board as its representative from the Freedmen department to the Convention in Los Angeles.

Dr. Wilson reports much sickness in the neighborhood of Chase City, but the Lord has been kind in that the school has been exempt thus far. Their three missionary societies hold meetings regularly, and the Junior society is particularly active. This is a new society, organized last year when Miss Kate Hill and the Secretary were visiting there.

Good reports were received from all the stations but space forbids any more this month.

Pray and pray earnestly for this branch of your work.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

BIBLE READINGS FOR MAY.

The Christian's Manner of Life.

1. Sainly. Phil. 1:21-30.
2. Diligent. Thess. 3:1-13.
3. Honest. Rom. 13:1-8.
4. Not Meddlesome. I Pet. 4:12-19.
5. Careful of words. James 3.
6. For peace. Rom. 12:9-21.
7. Obedient to law. I Pet. 2:11-16.
8. Separate from sinners. 2 Cor. 6:14-18.
9. Yielded to God. Rom. 12:1-8.
10. Happy. Psal. 144.
11. Of good conscience. I Pet. 3:10-22.
12. Right with God and man. I John 1:1-10.
13. Void of doubtful practice. Rom. 14.
14. Obedient to Holy Spirit. Acts 8:29-39.

Helps to growth in grace.

15. Study of Word. 2 Tim. 3.
16. Study of Word. 2 Tim. 2:1-15.
17. Development of prayer life. Phil. 4:1-9.
18. Development of prayer life. Jas. 5:13-20.
19. Have a habit of prayer. Psal. 86.
20. Have a place. Matt. 6:5-15.
21. Have a time. Dan. 6:10-17.
22. Have a partner. Matt. 18:15-20.
23. Have definite objects. Acts 12:1-5.
24. Have patience for answer. Luke 18:1-7.

Examples of lives to follow.

25. Christ. 1 John 2:1-6.
26. Christ. 1 Pet. 2:17-25.
27. Paul. Phil. 3:10-21.
28. Paul. Rom. 10:24-33; 11:1.

We as examples.

29. To believers. 1 Tim. 4:9-16.
30. To all men. Matt. 5:1-16.
31. The world's Bible. 2 Cor. 3.

ANSWERS TO BIBLE QUESTIONS 41—60.

41. Neh. 1:11.
42. Amos. 1:1.
43. Acts 18:3.
44. Col. 4:14.
45. Acts 12:25 (A Nephew, or as one authorities says a grand child).
Col. 4:10 (Considered by some authorities a cousin.)
46. 1 King. 11:43.
47. 2 Pet. 3:18.
48. 2 Cor. 12:2.
49. 2 Sam. 4:4.

50. 1 Sam. 13:14.
51. 1 Sam. 10:23.
52. Haggai. 2:8.
53. Neh. 8:10.
54. Rev. 2 and 3.
55. Phil. 1:21.
56. 1 Tim. 4:8.
57. Job. 2:9.
58. John. 13:27.
59. Isa. 38:1.
60. Ruth 1:16.

QUESTIONS 61—80.

61. Whose blood cried out from the ground?
62. Name a Jerusalem prophetess.
63. What two men were devoured by fire from the Lord?
64. Who pulled a building upon himself and so perished?
65. Whose body was eaten by the dogs?
66. What book was written to believers that they might know they have eternal life?
67. Who ascended into heaven in a chariot of fire?
68. Who uttered the prayer: "Give me neither poverty nor riches."
69. Who lifted the petition: "Revive thy work?"
70. In what book is this statement: "He that loveth silver shall not be satisfied with silver?"
71. In what book is this phrase: "Black as the tents of Kedar?"
72. What prophet tells of the Rechabites?
73. What prophet foretells the place of our Lord's birth?
74. What prophet foretells the outpouring of the Spirit?
75. In what book is the name of Julia?
76. Of whom was it said: "His eye was not dimmed?"
77. Who is described as "mighty in the Scriptures?"
78. What book records the nine fruits of the Spirit?
79. What book describes "the armor of God?"
80. What book begins with the word Adam?



**THE INSTITUTE DINING HALL AT TUSKEGEE
INSTITUTE**

Founded by Dr. Booker T. Washington.

Courtesy Southern Workman.



MRS. ELLA J. JORDAN,
First Vice President,
Seattle, Wash.



MRS. A. J. RANGLES,
President of Women's General Mis-
sionary Convention, Los Angeles, June
16-20, 1923.



MRS. J. G. McCRORY,
Second Vice President,
Riverdale on Hudson, N. Y.



LOCAL EXECUTIVE COMMITTEE LOS ANGELES CONVENTION JUNE 16-20, 1923.
Left to right, seated—Mrs. W. H. Crabbe, Mrs. J. C. Reiter, Sec., Mrs. J. P. Tracy, Chair-
man, Mrs. J. C. Dunwoody, Treas.
Standing—Mrs. W. E. McCulloch, Mrs. J. G. Kennedy, Mrs. C. P. Kirk, Mrs. C. E. Alexander.
Mrs. J. W. Ashwood absent.



**THE BOARD OF DIRECTORS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY
(WOMEN'S BOARD), PITTSBURGH, PA.**

Standing, from left to right—Miss Carrie M. Reed, editor "Junior Magazine;" Mrs. I. H. Milliken, Junior Secretary; Mrs. J. Howard Maxwell, Parsonage Secretary; Miss Elizabeth Milligan, Literature Secretary; Mrs. O. H. Milligan, Thankoffering Secretary; Miss Ida B. Little, Young Women's Secretary; Mrs. John S. Crawford, Indian Secretary; Mrs. D. J. Brown, Secretary of Finance. Seated, from left to right—Mrs. Ada Kerr Wilson, Freedmen's Secretary; Mrs. J. B. Hill, Treasurer; Mrs. H. C. Campbell, Foreign Secretary; Mrs. J. D. Sands President; Mrs. W. P. Wiegeling, Temperance and Reform Secretary; Miss Jennie B. Wallace, Recording Secretary; Mrs. William S. Cook, Home Secretary.

Courtesy United Presbyterian.



AN OLD BLACK "MAMMY" WITH WHITE CHILD
Courtesy Following the Color Line.